This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

STANFORD UNIVERSITY LIBRARIES

/6

WOMAN'S WORK

IN

MODERN SOCIETY.

BY

M. F. CUSACK.

"The woman's cause is man's."
—*The Princess.*

KENMARE PUBLICATIONS.
1874.

HQ1221
C95

[*All rights reserved.*]

PREFACE.

THOSE who stand and watch the rushing torrent, are more likely to discern whither it is going, and what it bears on its surface, than those who are dashed along on its resistless waves. They can see and sympathise with the agonising efforts of those who strive to breast the mighty waters, to steer the little bark of life, without shipwreck, to the eternal shore.

They see those who are miserably unconscious of their danger, sometimes because they will not see it, sometimes because they do not see it.

They have asked themselves, Whither is the bark of life hastening? to what shore?

Whence has this bark of life come? from whom? to what end? In the still strength of silent power, they stand:—not in unsympathising indifference, for they also have life; and while there is life, such are the conditions of our race, that there must be suffering and conflict.

They have mastered, or still are effectually striving to master, their mental powers, which are at once the source of human weakness and of human strength.

They are better able to estimate correctly the affairs of humanity, since practically they stand apart from them, and this, rather because they have a higher estimation of their importance, than from a selfish indifference.

All theories of life that are not founded on the true conditions of life must necessarily be defective. We must clearly understand the end of being if we would know how to attain the perfection of being. He who looks for a lower destiny for man than that

which his Maker has ordained, shows but pitifully in the race of life. Not discerning his patent of nobility, he feeds with swine; not appreciating his royal rights, he seeks for honour in dishonour, and for glory in shame. And yet, so great is the blindness and infatuation of such men, that, like chanticleer on his dung-heap, they make the air discordant with their shrill and noisy cries of vaunted superiority. I would ask, from men who do not disdain to think, a careful consideration of the subject of this work. I would appeal to that chivalrous courtesy which is certainly not yet dead in Old England. I would ask them, for the sake of their mothers, their sisters, and their wives, to treat the subject of Woman's destiny with the importance which it merits. To remember that women were not made to be the playthings of an idle hour, the toys of a wanton dalliance, the slaves of a selfish despotism.

It is old-fashioned to quote the Bible; but

I am not young now, and I do not believe that England, once the England of faith, has become altogether the England of infidelity. So I dare venture to quote the Bible, to appeal to it as an authority, to uphold its precepts as Divine commands to which we are all bound to listen with the respect of obedience.

I appeal to women. I beg of them to lay aside for a little the sensational romance, and to look stern facts in the face; for, so sure as there is a sun in the heavens this day, the future of England, the future of the world, will be what women make it.

In every crisis of history, we find the power of women predominant. There are signs abroad that a crisis in the world's history is coming very rapidly. It could not be otherwise. The fall of a nation is nearest when its civilisation is greatest. The destinies of a race are in most danger when its power is greatest. The inevitable Law, which regulates the rise

and fall of states, may not be altogether evaded. But though we are subject to law, law is also, in a certain and most true sense, subject to us. Death is a law of nature; we must all die; but the law is subject to us, inasmuch as that, under certain conditions, or as it were bye-laws of the law, we can retard or hasten the execution of the law.

What is true of the part, is true of the aggregate. Peoples are an aggregation of individuals. What is done by the greater number of individuals, gives the momentum to the race for prosperity or adversity.

To return to our first simile—The bark goes over, founders, is shipwrecked, or goes on safely, according to the action of the majority on board.

But let it not be forgotten that responsibility is individual. We may be in a minority of good, which cannot effect the salvation of our people. But we must not cease to work because we know that our work is hopeless

to effect all that is desired. We have a duty to fulfil to ourselves, and to our God; we have our own destinies absolutely in our own control; we are bound, at the risk of an awful peril, to save our own bark from foundering, and in doing so, we may be very sure that we shall do much for others, though we may not accomplish all that we desire.

A distinguished member of the bar, who has read some of the proof-sheets of this work, tells me that my views of Political Economy are not likely to prove very acceptable to the public, and specifies the *Pall Mall Gazette* and the *Saturday Review* as probable critics. I do not wish by any means to deprecate criticism, but I do not think that the writers in these or other papers would object to a better remuneration for female labour, and that is the one point on which I have insisted. How many cases of suicide, and how many cases of real, literal starvation, arise from the greed which will not pay fair wages to the poor workwoman! How many girls are

driven to a life which they abhor simply to get bread, the bread which is denied to them by those who squander on folly what is due to justice!

Mr Carlyle's recent letter on the spirit in which labour is done in the present day does not need a repetition here. But he has not even glanced at the cause of the evil which he deplores. We cannot expect full value unless we pay full value; and we cannot expect respect for labour until we teach its true dignity.*

Personal explanations are rarely necessary, and seldom desirable; but in the present case, a personal explanation is due to others. The subject of the present work has been very constantly before the writer for several years, and notes have been made for it, but without any definite idea as to the shape in which they should be put forth.

A decision has been arrived at by receiving

* We have Mr Ruskin now preaching its necessity in a very practical manner to Oxford undergraduates.

a letter from a lady moving in the higher circles of London society, who was previously quite unknown to us except by name. She wrote earnestly requesting that such a work should be written, and added the name of an Anglican clergyman who had expressed a similar wish.

As the twofold request was accompanied by an offer to assist the publication in every way, I could not refuse, and other and pressing work has been laid aside for the present. When women of the higher classes are found to give a practical and earnest impetus to the diffusion of Christian literature, and to desire that the latent and overt scepticism of the day should be combated both by press and pulpit, we cannot be without hope for the Women of the Future.

CONTENTS.

CHAP.		PAGE
I.	WOMAN'S PLACE IN THE ECONOMY OF CREATION	1
II.	FACTS AND OPINIONS	13
III.	THE MORAL EDUCATION OF GIRLS	28
IV.	THE MORAL EDUCATION OF CHILDREN	40
V.	OF THE PHYSICAL EDUCATION OF CHILDREN	55
VI.	OF THE INTELLECTUAL EDUCATION OF GIRLS	77
VII.	OF THE INTELLECTUAL EDUCATION OF GIRLS—*continued*	88
VIII.	OF THE TECHNICAL EDUCATION OF GIRLS	108
IX.	OF THE RELIGIOUS EDUCATION OF WOMEN	128
X.	IN WHAT RELIGIOUS EDUCATION SHOULD CONSIST	143
XI.	OF THE CONDITIONS OF RELIGIOUS EDUCATION	161
XII.	FIRST PRINCIPLES—ARE WOMEN TO BE CHRISTIAN OR PAGAN?	174
XIII.	THE CHRISTIAN WOMAN IN SOCIETY	184
XIV.	THE OCCUPATION OF WOMEN	204
XV.	WHAT IS TO BE DONE?	221

CHAP.		PAGE
XVI.	WOMAN'S WORK IN THE HOUSEHOLD	237
XVII.	WOMAN'S WORK IN THE HOUSEHOLD—*continued*	253
XVIII.	WOMAN'S RIGHTS	274
XIX.	WOMAN'S RIGHTS—*continued*	287
XX.	WOMAN'S WORK AS WIFE AND MOTHER, AND WOMAN'S WORK IN SOCIETY	305
XXI.	WOMAN'S WORK IN THE CLOISTER	329
	APPENDIX	361

WOMAN'S WORK

IN

MODERN SOCIETY.

CHAPTER I.

WOMAN'S PLACE IN THE ECONOMY OF CREATION.

In order to know what women should be, we must understand clearly what woman is intended to be. The spirit of the age is a strange compound of earnestness and unreality. On one side we see a determination to work, to do something, to live life. On the other side we see a butterfly existence, a content which is the content of indifference, and from which one day there will be a rather

rough awakening. We have almost passed through a transition state, and are just at a point when the forms of society are likely to crystallise—a point at which character will take certain concrete forms, which will not alter without some rude external shock.

In the early part of the present century women were almost exclusively the toys or the slaves of men. The old, and in one sense true, tradition, that women were to be subject and nothing more, held undisputed sway.

Where woman ruled, she ruled rather as the mistress than as the wife. As the mistress, she had a certain independence which lasted as long as the master found it convenient or pleasant to acknowledge her sway. As wife, her submission was taken for granted both by herself and by her lord. This submission was scarcely the dignified submission of one who yields to a delegated power from respect to the higher authority which has delegated it.

Such submission has a grandeur and dignity of its own altogether apart from circumstances.

As women became more educated the reaction came: they asked, Why should we submit? The class of men who admire Paine and read Hume were not likely to give a very satisfactory reply. There was—there is, no merely natural reason why women should submit to men. The reason lies at the root of the divine problem of life, which they only can read aright who have the golden key which opens the mystery.

We do not write for either men or women who believe neither in God nor devil. For such there is no law except such as they choose to make for themselves; and being their own lawmakers, they are free to make or alter their enactments as they please; but they should show cause why others should submit to them. For such there are no rights, either for themselves or for others. For such to

ask submission, even of the most trifling kind, is an act of the most atrocious despotism.

Why should their will be law to any? By what right do they claim to rule? Let them be at least consistent in their infidelity. They may exercise the despotism of brute force, but they cannot claim the submission of obedience to law. They may trample down the weak, and break what they have no right to bend; so does the savage animal and the savage man.

But for those who recognise law, and divine law, the case is different. They look at creation, animate and inanimate, as a harmonious whole, governed by decrees of infinite wisdom and infinite love. For such the question is, What are these decrees? This once ascertained, they bow to them with the acquiescence of superior intellect; they submit as creatures to a Creator, not as slaves to a cruel master.

We may deduce the law of obedience, and argue the necessity, from the very fact that the universe is governed by a Power infinitely great and infinitely intelligent. If that Power were not infinitely great, it could not have compassed creation; if that Power were not infinitely intelligent, it could not have produced a perfect creation.

What is true of a part is true of the whole; what is true of the lesser is true of the greater.

The royal Psalmist compares man with the inanimate world, and cries out with amazement at the honour and glory with which he is crowned. And why should it not be so, since the inanimate will one day roll up as a parched scroll, and pass away; while the undying life of man shall continue, shall exist in other worlds, to enjoy the reward of his obedience to law here, or reap the terrible punishment of his disobedience.

We must then consider the conditions under

which humanity exists before we can clearly understand the position of woman.

She was created on an intellectual, social, and moral equality with man. In the terrestrial paradise we find two perfect souls and two perfect bodies. We find an absolute union of thought, will, and purpose. We find life under exactly the same conditions. This was the divine appointment and the divine plan—"Male and female created He them;" a distinction of sex is the only difference.

Both man and woman were equally subject to law. It could not be otherwise: so long as there is a Creator the creature must be subject. But subjection carries with it no degradation and no pain until it ceases. Then when revolt comes, the degradation comes; so surely as pain and confusion are the results of disregard of the physical conditions of our being, so surely is pain and confusion the result of the violation of moral law.

The first open act of disobedience is committed by the woman, and she is therefore at once and specially punished. She, who had refused to submit to her Creator, must bear the pain of an especial subjection to a creature. Her husband shall rule over her, and that with despotic sway, as we know too well from all earlier records of the human race. There is no appeal allowed; she was already acquainted with the consequences of disobedience. There is no mitigation of punishment, but there is hope.

Even as the bow in the sky, the true "messenger of the gods," consoles the hearts of men after the Deluge has destroyed the world, so does the hope of the Coming Woman console the women of old. All through the long centuries of penance and oppression this hope is the loadstone of woman. To attain it the hopeful wife desires children, even through her handmaid. The patient Hannah cries out

her heart before the tabernacle; the loved and loving Rachel begs for death, and obtains it in the very granting of her petition.

This woman through her seed is to bring in other conditions of life, and other laws. The woman in paradise, by stretching out her hand to the tree of knowledge, brings the curse of degradation and slavish subjection on her sex —that other Woman, by offering the fruit of her womb hanging upon the tree of life, obtains for woman the redemption for which she cried, and restores to her, at least as far as such restoration can be in a fallen world, the pristine dignity of her lost estate.

Henceforth, while marriage is honourable in all, it is not the one end of female existence. The Mother, who is both a Mother and a Virgin, shows a more excellent way. The desire of the woman is no longer exclusively to her husband. But it must not be forgotten that marriage was the primal intention in the

creation of sex, and that for the great majority of women it is the state of life to which they are divinely called.

Virginity is the exception, but it is a dignified exception; and in our country, where the female population is so greatly in excess of the male, and where, in consequence of an artificial civilisation, marriage has become less frequent, it is of all things necessary that the married state should be held in respect both by the wedded and the single.

Let the place and function of women be once clearly understood, and the ground of much prejudice and misapprehension is removed. Woman is, in right of her Creator, immortal and responsible. A thousand woes to him who dares to undermine her faith in her immortality, or to lessen her sense of her responsibility! These conditions of life belong to every woman, from the lady on her throne, who gives so rare an example of kindness to those who suffer in

her service, down to the poor wretch who expiates her offences against society in the woes of penal servitude.

In our immortality, the highest dignity of our nature, we stand on a perfect equality with men. They have an immortal life, so have we; they are individually responsible for the deeds done in the flesh, so are we. They are sons of God; we are His daughters. What then? Will you dare degrade that which is your equal? will you dare despise that which is as noble as yourself? However poor, however vile, however frivolous any woman may be, her immortal soul demands the respect of man, her co-heir to eternal life.

But how shall we expect men to respect the souls of women, who care nothing for their own souls?

How shall we expect men to honour the immortality of their wives or sisters, when they are little better than heathen in their unbelief?

As soon as disrespect for women has become chronic in society, the floodgates of evil will be opened wide, and men will drink the bitter waters to the bitter end.

This is the place of woman in the economy of creation. She is an immortal being, endowed with reason, and responsible for its use. What more is man? Nevertheless, there are few men who do not look upon women with a certain satisfactory sense of their own superiority. Certainly women are inferior to men in physical strength, and in some degree in mental power. To this subject we shall return again.

But does this difference constitute inferiority?

Is it worthy of that intellectual eminence on which men so greatly pride themselves, to despise their fellow-mortals, because while possessing all spiritual equality, they are not endowed with the same physical power.

Men of the noblest intellect have held to

life by the frailest tenures: are they, therefore, to be despised, or is their mental capacity to be underestimated? It can scarcely be, when in the nineteenth century physical capacity has declined so rapidly. The time is long past when there were giants in the land.

CHAPTER II.

FACTS AND OPINIONS.

It is a fact, as we have already said, that there are few men who have the respect for women which they deserve as co-partners in immortality. I am not speaking now of the opposition made by many men to the higher culture of women, but simply to the ordinary opinion of society, and of the family circle, which is society on a smaller scale.

There must be a cause for this effect; and as the effect is likely to lead—is, in fact, at this moment leading—to grave evil, it is all-important that the subject should be carefully investigated.

The evil begins in the domestic circle, where

most evils of human life begin, where most good in human life has its growth and its best nurture. As a rule, mothers have an undue partiality for their boys. This partiality does not always exhibit itself to the ordinary observer, but we are deeply convinced that it exists, and that it is practically the cause of much that is hurtful. The old crude theory, that like causes like, and that like attracts like, ought to be exploded by this time. It is simply untrue, and what is untrue is always mischievous. There is both a centifrugal and centripetal force in human feeling. Mothers like their girls, love them, if they are good and true mothers; but their affection for their boys is something more than love or liking. The baby-boy soon knows his power: his somewhat rough and rare caresses are prized as the condescension of a young prince —his noisy, clamorous play is hailed as a sign of coming manhood, and as such, is very

justly more than tolerated. But the boy knows his power. As he gets older he appreciates it. His sister, who is his first female companion, is made to feel his superiority in a somewhat contemptuous fashion. She is his slave or his victim, according as her natural character is submissive or self-assertive. Sooner or later she succumbs—there is no help for her. She may bear his whims very willingly—most sisters do—and give him the distinctive deference to the embryo lord of creation, who rules the nursery by a divine right of his sex.

Nor is it to be supposed that this submission is exacted unkindly. Sometimes the young heir is a veritable tyrant to mothers, nurses, and relatives; but this is an exception. The assertion by right to rule, to have his own way, to make others submit to his opinion, is often quite as effectually made by quietly taking for granted that it should be so—and what the boy has been, the man is.

We do not wish to be misunderstood: we have no admiration for a system of education which would make boys "mollies" or "muffs;" but tyranny is not independence, and tyrannical habits, even in small matters, do not go to form a perfect character.

Let boys learn that they owe a protecting deference to the other sex, even because of their physical weakness, while they owe them respect for their intellectual status, and when they grow to manhood, they will be more like the knight, *sans peur et sans reproche*, than if they had been allowed the uncontrolled exercise of their own inclinations.

The child passes to the boy, to the most dangerous stage of his existence, to the time when his future character is almost certainly formed, and formed past control. And then the exercise of a very rare wisdom is needed. The first lesson of the public school is too often contempt for girls. Now and then one

finds in society a *petit maître* who gives himself airs of condescending patronage more intolerable than the rudest insults; but for the most part, until boys grow to be men, and have a special attraction for some individual member of the other sex, they are more or less consciously and openly disdainful to women.

And in all truth it must be said that there is some cause for this boyish contempt. The lad comes home from Eton or Harrow full of his new studies and his new pursuits; he scarcely expects his sisters to take an interest in his boat, or to hold their own in his games of cricket, *but he looks for sympathy;* and sympathy is desired, sought for, craved for, prayed for by men more than they care to admit—far more than they would like to acknowledge.

His sisters are absorbed in a round of frivolous studies, if indeed their pursuits in

19

the schoolroom at all deserve the name of study.

They are just beginning to be absorbed in the anticipations of the frivolous career of fashionable life; just at the moment when the boy would require the most delicate and thoughtful attention, he is thrown on his own resources, and with what result? Let mothers tell who have wept with broken hearts over the blight of many promises.

The girl is full of anticipations of her coming life, which is everything to her. The boy has no anticipation. He lives in the present. He may think of his future course, but it is only in a passing way. Without any breach of the ordinary courtesies of life, of family ties, or even apparently of family affection, the deed is done; the loosened links are never drawn together again; the boy, indifferent or hurt, according to his disposition or his peculiar idiosyncrasy, is driven from his

moorings, and he goes forth on the sea of life without an anchor which might save him from many a shipwreck.

The boy starts rapidly into manhood, and then comes the real danger. What opinion has he of woman? what respect has he for women? He may love his own women with a sincere affection, but that will scarcely save him from evil. He has not learned from them to respect all women. The tempter lays snares for him on every side, and he falls.

Is he likely to become more reverent to women in later life? We fear not. While the general ambition of fashionable women is to marry their daughters to men of great wealth rather than to men of high moral worth, it is not likely that respect for woman will be on the increase. While mothers generally condone the worst vices in men, if they can only give their daughters a good social position, what opinion

can the other sex form of female judgment and integrity?

Those who have profaned a sacrament by making it a subject of mere convenience, are not likely to live lives of high moral tone. Hence the Divorce Court; hence domestic misery; hence deterioration not only of mental but of physical power.

How these evils may be remedied, and how this danger may be averted, is one of the special objects of the present work. It is a subject of equal interest and importance to both sexes, since each sex is dependent upon the other for happiness in so many ways.

We have said sufficient on woman's side of the question. We have shown briefly how far woman is responsible for the state of feeling in her regard which obtains all too widely amongst the other sex. But there is something more to be said. The fault is not all on the side of women. Infants are not responsible: a boy is

seldom a reasoning animal, at least he comes to conclusions very much in the fashion in which women are supposed to do. He gets to his conclusions by a very summary process, and concerns himself very little about the steps which have led to the result.

But are men always reasonable when they claim to be the social arbiters of woman's fate, and the intellectual judges of her mental powers?

It is true that many women are frivolous, but are men always wise? It is true that some women clamour noisily for places in public life for which they are unfit both physically and intellectually, but are men always equal to their position? A little patience, I pray you, before you sweep away the female sex with the besom of your righteous contempt —a little patience, a little consideration, a little calm reflection. Do not form judgment too hastily, lest you condemn yourself with those

on whom you have passed sentence from the Olympic heights of your own greatness.

If women are frivolous, and are educated to be frivolous, to be the playthings of an idle hour rather than helpmates in a noble life, who, I pray you, encourages them in their frivolity, and who flatters their vanity by senseless compliments, and then laughs because they are accepted and expected? who pours forth such unlimited condemnations on women who ask for more intellectual pursuits, and decide at once, that if such pursuits are allowed, there will be an end to subjection?

Let us have a little common sense, and call to our aid a little common humility. It is not well to reproach others for being what we ourselves have made them. It is not well to complain because we find that our own theories end in results which we do not like.

When men have learned to treat women as rational beings, women will become more

rational. When men show that they can appreciate culture in woman with an honest respect, women will become fitter to be their companions, though they will certainly be less likely to be their toys. The girl who is accustomed to have her beauty praised perpetually, as if it were the one and only perfection of her sex, will assuredly come to believe the pleasant flattery. But the beauty, however rare, will fade; and when that is gone, or even when it has ceased to charm by its novelty, what is left? It is difficult to say which is more to be pitied—the man who marries a woman only for her personal attractions, or the woman who is married only for her personal attractions. Dazzled by her charms, he invests the object of his attraction with every virtue. Her beauty so absorbs his senses that he has no time to reflect—no power of reflection. And the girl, fully conscious of her value, knows that she is worshipped for her

beauty; and knowing, as only women can, the full degree of homage rendered to it, she becomes also blind. The flattery of which she is the willing object is her ruin. She commences to estimate herself as she is estimated. Why should she care to cultivate intellect, or to develop her mental powers, when she receives such homage simply for looking beautiful?

She marries; she becomes the mistress of a family; she is a mother; the first freshness of her beauty has passed away. The husband may, and probably does, think her as fair as when he made her his own, but he wants something more than beauty now. He does not find it. He forgets his own share in the business, and turns on the hapless partner of his life. His household is in disorder; his children are neglected; his wife is indifferent or sullen. Whose fault is it that he has married a woman who had nothing but beauty to recommend

her? He curses his fate, as if fate had anything to do with it.

He blames his wife more or less bitterly, according to his temperament, as if he had not himself taught her the lesson she is now practising.

There are but two ends to such a marriage. Sometimes the wife, indignant that her beauty is not appreciated as it had been, seeks to receive the praise from other lips which once fell so caressingly from the lips of her husband. Sometimes she desires to show that others appreciate her, though he does not. How can she live without that which has been so long necessary to her? The road to ruin runs down a steep incline—the momentum to evil, once given, is not easily restrained.

A little word may be the immediate cause of this woman's fall, but her whole life has been a miserable preparation for it.

She has been an apt pupil, certainly; but let

it be remembered who taught her, and how she was taught.

Sometimes the result is not so utterly bad. The husband and wife live together, but as widely apart as if they were divided by the poles. The wife sinks into a sullen indifference; the husband is either decently civil or contemptuously rude. And the household knows it—the children know it.

There are "charitable" whispers abroad about incompatibility of temper, and there are sinister whispers of domestic broils. Unhappy household! miserable children! already the shadow of the upas tree of domestic discord is over you; and you are not likely to emerge from it without blighted hearts and intellects, which you will carry to your grave, which will affect all your future life.

The boys will follow the example of the father, though they are most likely to take the mother's part; the girls will follow the example

of the mother, though they will blame her chiefly.

What should be the source of unity has become the source of discord, and there can be no happiness in that household, no matter how great its temporal advantages may be.

CHAPTER III.

THE MORAL EDUCATION OF GIRLS.

It is evident, if women are to be ornaments to society, and the joy and strength of the household, that girls must be educated to fulfil this end. When we consider that the results of education are not limited to time, that there is an eternity in which every deed done in the flesh will be either rewarded or punished, the subject assumes a grave importance.

Education may be divided into three distinct branches. First, Moral Education, which is incomparably the most important, because its results are permanent, and lead into the unseen future; secondly, Physical Education, a subject which rarely meets with the attention

which it deserves, and sometimes is considered scarcely worth a thought; and lastly, Intellectual Education, which has become almost a cant subject of the day, and is therefore all the more likely to be viewed with prejudice by persons of the most opposite opinions.

Moral education should certainly commence with the first dawn of reason, and ought to commence with the very existence of the child. It is pitiful to see the destinies of an immortal soul committed to a young girl but a few months a wife, after a thoughtless marriage, the result of a thoughtless education. A jewel of exceeding beauty is committed to her keeping by One to whom she will have to give a grave account of her charge; but does she think of this? She may be the fondest and tenderest of mothers, but she may none the less cruelly neglect her child.

She may be a neglectful, a cold, a cruel mother, and may look on her offspring as a

hindrance to her happiness, instead of a God-sent blessing.

Whatever may be her thought or her life, she is none the less responsible. She too has an immortal soul, has the faults and the responsibilities of a rational creature. She is responsible for this little spark of life committed to her keeping, for this heir of a kingdom which she may help or hinder his inheriting. There are few mothers who would not reproach themselves bitterly if they by any neglect injured the temporal prosperity of their children; but what shall we say of mothers who care nothing for their eternal welfare?

Neither wealth nor human wisdom are necessary qualifications for the eternal heirship, and yet are not these the things which the fond mother most earnestly desires for her child?

And why is this? Is it not because she does not esteem faith as better than all the

riches of Egypt? It does not necessarily follow that such a mother is altogether indifferent to religion, much less that she disbelieves. No; she is only careless; she only prefers time to eternity; she only thinks more of this world than of the next. And then when her boy is grown to manhood, and joins the ranks of the highly-cultivated scoffer, of the men who use the intellect which God has given them to deny His existence or to question His power, she asks, How can this be? Is this, indeed, her son? Certainly she did not teach such lessons. No; she only sowed the seed by her indifference; and if this reaping is bitter to her, let her remember her own share in the harvest.

Her girls grow up frivolous, indifferent to parental advice, perhaps a disgrace to their homes. Surely she did not teach them the lesson that they are now practising? Surely they never heard her say or do the evil which seems so strangely familiar to them? No; she

only neglected to sow good seed; she only left the tares to grow with the few grains of wheat. The crop of evil has sprung up rapidly; there is little hope now to uproot the deeply-planted weeds.

O mothers! for the love of the great and good God—for the love of your own eternal wellbeing—for the love of your offspring, whom you would shudder to see thrown to wild beasts, or a prey to furious animals,—do not, I beg you, do not cast them forth into the world to meet temptations all unprepared, to do battle with the foe without weapon or defence.

It is to be feared that the first thought of the mother, when she clasps her infant for the first time in her arms, is one of purely human tenderness. We do not for one moment desire to undervalue the instincts or affections of maternity, rather would we see them deepen and widen, as one blessed hope for the salvation of our race; but this instinct of love which she

has in common with the lower creation, is not the noblest part of her being, and we desire to see woman fulfil her end in all its Divinely-ordained perfection.

The mother clasps her infant to her breast, and nourishes it with her own life, but the Christian mother should do more, while giving every tenderest care to the mere animal life of her little one, she will think of its higher being, and she will do in that supreme moment an act of holiest worship. She will offer her infant to her God. She will beseech of Him who has confided this precious deposit to her care, to enable her to return it untarnished to His jewel-house.

She will not ask that her little one may be distinguished for beauty or wealth, or even for merely intellectual gifts, but she will pray that it may be worthy of its immortality, that it may fulfil to the utmost perfection its end of life,

that it may live God-like, and die crowned with the perfection of humanity.

We have said that the mental education of children should commence even before the dawn of reason. How do we know what disposition of mind the child imbibes with its mother's milk?

Strange and mystical are the connections between soul and body, very marvellous are the effects of parental ties.

We may not altogether understand the cause, but we can scarcely deny the effect. Let the mother beware of her thoughts, her tempers, her inclinations, while this immortal being is dependent upon her for its physical existence.

We can guess approximately at the first development of actual reason in a child, but the dawn precedes the day. The light is touching and illuminating the mountain peaks of intelligence, long before the plain is irradiated with its brightness. The light is not the plain,

clear, or, if we may say so, sentient light of day, but there is light.

Let us beware what objects are brought to view in these young hours.

Let us have a care what is done, and said, and thought before this young intelligence. Impressions will remain though circumstances may be forgotten, and early impressions form a very important element in the formation of future character.

You can train a child's moral faculties almost from its cradle.

Gentle deeds will teach it gentleness. Gentle ways will teach it courtesy. Gentle looks will calm its little storms of anger, and when it passes to the stage of keener perception, the duty of the mother is supreme. Let her not dare to delegate it to another. Let her act as if she were a responsible being, to whom the charge of responsible beings has been given.

If this mother's moral character has not been well cultivated, let her begin to cultivate it now. It is her most sacred duty, it is her most solemn obligation. She cannot act as preceptress to this immortal being, unless she has learned to know, and to value her own immortality, unless she is fully aware of her responsibility.

How can an impatient mother teach her child the grand strength of patience? How can a passionate mother teach her child self-control? How can a mother who loves this world, and has sold herself body and soul to its vile deceptions, teach her child the lessons of immortality?

Surely if angels could weep, they would shed tears of anguish over the miserable follies of which parents are guilty. The drunken mother in the lowest strata of society, who beats her child to death, is surely not more cruel than the fashionable mother who starves her child's soul.

But the task is difficult. Certainly it is diffi-

cult, but there is little in life worth having which has not been worked for. Does not the slave of fashion work? What toil, what labour, to accomplish this most important end!—and how poorly the results repay the effort.

Better for the young mother to secure the future comfort and affection of her child, than to grasp a passing pleasure at the cost of a future loss.

What pains are taken to perfect the intellectual education of youth, and how very little is thought of their moral education. Yet the latter is incomparably more important. Eternal happiness may be secured without any extraordinary development of intellect, but that happiness, most certainly, cannot be secured without careful attention to moral culture.

Until reason dawns, mental culture is a daily, hourly work. It is, as we have said, a work of impressions, and impressions are constantly given and received.

When reason dawns, the child of either sex begins to ask, why? not only to you, but to itself.

The time has long passed when the troublesome questions of our children could be silenced by a "hush"—and by the trite and most false saying, that children should not ask questions. You can certainly silence a child in this fashion, but you cannot prevent it thinking.

A child's mind is a perpetual note of interrogation; it is for you to see that the answers which it desires are given, and are given wisely.

You cannot shirk your mental responsibilities, you cannot transfer your maternal duties.

These children are YOURS, you are responsible to God for them, and most assuredly the reckoning He will demand from you will be heavy. You will not dare to plead idle excuses at the bar of Divine justice; you will not dare to say that you could not help your

neglect, that you only did as others did, that your position in society required from you duties that were incompatible with your maternal duties, that you provided a substitute who could do the work better.

Alas! what thousand pleas will not self-love offer to excuse itself from the stern performance of duty.

Alas, for the supreme moment, when such pleas shall be swept into space, as chaff from the threshing-floor—when we shall come face to face with a tribunal from which there will be no appeal, and at which there can be no self-deception!

CHAPTER IV.

THE MORAL EDUCATION OF CHILDREN.

BUT, it will be asked, how is this moral education to be conducted—what are its duties, what its limits, what its effects? The first duty of Christian parents is to give their children a Christian education, and as example forms a very important element in education, you should begin with example. What is said applies equally to each parent.

You men who in your grand distance look down upon the weaker sex, what do you do to educate them? Contempt for our follies is not education.

Do you give us such example as befits your superior position? Do you put forth a helping

hand to raise the fallen ?—or rather, do you not overwhelm us with the weight of your righteous indignation, and in the next moment encourage the very follies you condemn ?

All thinking men condemn the present state of society, but what are they doing to remedy it ? Let us be very sure that all efforts to remedy it must commence at home.

The family is the aggregate of the individual, —the nation the aggregate of the family. You expect your children to act like Christian men and women when they come to years of discretion, and you educate them like heathen. What folly ! what infatuation ! what a miserable commentary on your pride of intellect !

You must educate your children like Christians, but you must begin by being Christians yourselves. You complain that women are frivolous, but if you teach them virtually that there is no other life, or at least that your knowledge of it is very vague and uncertain,

how can you blame them if they live a butterfly existence here? You are amazed that your boys grow up self-willed, insolent, without consideration for your feelings or opinions, and look on you only as a source from which funds may be obtained for their guilty pleasures. But what did you teach them when young? what moral training did you give them? what noble example did you hold up for their imitation? what example did you give them yourself?

You young married men and women, how are you living? Have you even an idea of your tremendous responsibility of the future pain you are hoarding up, while you are so deliciously enjoying present pleasures? What example are you giving to your households? If the husband speaks of religion only with contempt, as something quite too puerile for his noble intellect; or, what is quite as dangerous, if he speaks of it as something doubtful, or

something which may or may not be true, something on which he can pronounce an opinion if he likes, only that he reserves himself for nobler work—what will be the result? He educates his children to be sceptics like himself, and having taught them to disbelieve in God, they soon learn to disbelieve in him.

The boy sees his father's scarcely concealed contempt for feminine intellect and feminine ways. Perhaps, indeed, the contempt is not altogether without cause, but those who have no small share in the evil, are scarcely the persons to condemn it.

The father talks scepticism before his boy, and the boy learns to practise it; the father goes on calmly in a steady career of unprincipled selfishness, and the boy very quickly learns to imitate it.

Is this the moral training that should be given to immortal souls?

Religion is to be carefully eliminated from

the process of education. Youth is not to be trammelled with the absurdities of theological conflicts. A boy is to be free, so absolutely free, indeed, that he is to learn very little respect for the freedom of others.

Do I over-state the fact? Do I over-colour the picture? All the intellectual men of the day are not infidels, either openly or *in petto*—and some men have spoken very sternly on this matter.

All the great men of the present day are not infidels. All the gifted men of the present day are not free-thinkers. But the scoffer is always noisy, and like the boy going through the churchyard at midnight, tries to drown the half-stifled whispers of conscience by his clamour. He sets himself up upon a pinnacle of greatness of his own construction, and woe to the unhappy mortal who does not fall down and worship. He makes his own intellect the measure of the intellect of others, or rather,

believing his own immeasurable, he gauges the intellect of his friends by a comparison, founded solely on their agreement with his crudities.

If such a man has a large social circle, if he has really, as such men often have, something more than pretentions to intellectual greatness, he is as dangerous as a demon.

If such a man has power in the press, he drags down his victims by thousands. He is believed because he is noisy; he is honoured because he has some ill-used talent; he is a guide and a philosopher, because young men are afraid to bear the social ostracism which follows any assertion of independent opinion, any refusal to burn incense at his shrine.

At first the youth disbelieves with the quiescence of indifference; then he disbelieves with the monotony of habit; then he disbelieves with the obstinacy of custom—and his unhappy offspring are the victims. What moral

training can they have when they are scarcely taught that there is a God? what lessons of manly obedience can they learn, when they see that their elders are as law to themselves, and consequently lawless?

All this can only end in one way. It has ended in this way before, it will probably end in this way again. A race of lawless men will arise. The love of property, and the strong instinctive desire to preserve it, will keep a few of the upper classes from revolutionary excesses, but that which they are, those below them in the social scale will soon become. They will have no restraint—they will have been too long and too well taught that there is no power above to which they are bound to submit, and they will ask why they should submit to any power below. In blood, and anguish, and terror, these men will know when too late what they have been, and to what they have trained their children.

Men who have denied the Divine rights of

property, who have laid sacrilegious hands on the Church, who have refused to give to God that which was His due, and have persecuted those who would not submit to their oppression, shall learn too late the bitter truth, that the sanctity of the ark cannot be violated with impunity—that those who rob God on any pretext whatsoever will most surely themselves fall victims to the plunderer. "Morality," says Guizot, "can as little dispense with God in the life of the human race, as that of the individual man."

If you do not teach your children morality, how can you expect them to practise it? and if you do not expect them to practise it, what do you expect them to become? Every day these children of yours are being fashioned more and more into the likeness of God or the devil. Every day, and every hour of the day, the growth or the decay of the spiritual life goes on. Let my voice cry to you from the desert,

while it implores of you with all the earnestness of which I am capable, to have mercy upon these immortal souls.

Do you suppose that the exquisite bodily mechanism in which you live, and move, and have your being, is not surpassed by the skill of design in your immortal being?

Do you suppose that you can neglect the one with impunity while you take the greatest care of the other? Do you suppose that the Eternal has given more consideration to your physical than your spiritual being? Can the lesser be of more consequence than the greater? Can the perishable be of more account than the imperishable? Can it be supposed for one moment that the God who has arranged all creation in an infinite and magnificent harmony, has been neglectful of those whom He has appointed lords of creation? Can it be supposed that He who has made laws which cannot be broken for the physical world, has

left the spirit of man without a law, and without a revelation of its requirements.

Let us not deceive ourselves: we may know a great deal; but what is our knowledge, except it comes to us through revelation?

"In these days," to quote the French historian once more—"In these days, more than ever, morality has need of God." "We have plucked, and are still plucking more actively than ever, the fruit of the Tree of Knowledge; whereas, the rules of human conduct, the laws of good and evil, have become indistinct in our thoughts. Man remains divided between pride and doubt, intoxicated by his power and disquieted by his weakness. Man's soul, how perturbed! human morality, how endangered!"*

Without morality, without the observance of the moral law, society cannot exist, because it can only be made to cohere by obedience to law.

* "Christianity in Relation to Society," pp. 78, 79.

And what shall we say of the moral education which Christian mothers give their offspring? Sometimes, indeed, they quote the precepts of Christianity with their lips; but what Gospel do they show in their lives?

What grotesque contrasts are brought before the young and susceptible mind!

The Catholic mother, perhaps, attends daily mass and nightly balls with equal assiduity. She has always sufficient money for fashionable attire, for rare jewellery, for costly pleasure. She must live in the world, she says, and therefore as the world.

But an appeal for charitable purposes finds its way into her wastepaper-basket, unless, indeed, the appeal is made for some pet project or by some favourite spiritual guide. How can such a mother teach her children Christian morality? Does she, indeed, love her neighbour as herself? and if she does not do so, is she likely to teach her children to do so? How

the lessons which are taught in the cloister are untaught in the ballroom and the boudoir! And then the excuses are so charming, so plausible; it looks so very like self-sacrifice on the mother's part, to live in a whirl of society purely for the sake of her children.

And if mothers who have some respect for religion do these things, what shall we say of the mother who believes nothing, who was taught nothing, and whose regular attendance at her church on Sunday, is rather the result of a wish not to be singular by her absence, than of her desire to worship her Maker?

Her children are crying around her for bread, and she gives them stones. Their childish faults are unchecked, and they grow into vices. They are corrected, not according to the precepts of a higher life, but according to the opinion of thoughtless nurses, or reckless domestics.

They grow up cold, careless, indifferent,

selfish, worldly, but they have been taught nothing better.

They are initiated into the exterior courtesies of life, because society requires it from them; but what are they at home? They are taught self-restraint, just so far as it is necessary for a conventional polish, but of Christian self-denial they know nothing, except, perhaps, to despise those who are guided by it. One object in life is put before them, and only one; and for that object how hard they toil! Nothing is too great to sacrifice, nothing is too hard to endure, if they can only rise by an ill-assorted marriage one degree in the social scale. And then; ah, then! the woman's great work is done. She may, if she so please, rest in indolent repose, or she may become a leader in a fashionable circle, and mark out for her children the same path in life, the same magnificent career, which she has accomplished for herself.

Perhaps an uncongenial temper makes her

domestic circle a hell on earth, and drives her husband to despair.

Perhaps, finding no resources in herself, and finding no resources in her children, because her domestic affections were not cultivated, she seeks the distractions of a career which is called profligate when it is found out, which is overlooked when it does not violate all the common decency which society as yet has not discarded.

And then? And then she sinks into a loveless and unloving age, she withers prematurely, she fades rapidly, her occupation is gone, her life is a burden to herself and to others.

And then? And then the mighty monarch Death claims her for his own. Her cries do not move him. Her flatteries do not turn aside his dart. Her anguished entreaties for yet a little more of that time which she has so miserably wasted, are unheeded. She dies—a few perfunctory tears are shed over her tomb, but she is

forgotten as quickly as possible. How, indeed, should there be a remembrance, when she has done nothing to retain a place in the memory of others? She is forgotten, but, O my God, she does not forget. She lives—she is still capable of suffering, or of happiness. Her friends, if they speak of her future state at all, will dare to compliment God's infinite mercy at the expense of His infinite justice; and will dare to think that she, who lived for this world, has found her true home in the next. But God is just. She had many opportunities of knowing God's will, she had every opportunity of doing it.

She stands before a tribunal where excuses are not of the slightest avail. Let us pass from her in the silence of sorrow, in the silence of fear; and let us pray that our lives here may be a daily and hourly preparation, by the fulfilment of the duties of our state of life, for that kingdom where sorrow can never come.

CHAPTER V.

OF THE PHYSICAL EDUCATION OF CHILDREN.

EVERY one says—Darwin to the contrary notwithstanding—that the present generation is not what the past was, that as a rule we are deteriorating.

I think, for the most part, we are all more or less disposed to compliment the past at the expense of the present, just as we project a halo of fancy into the future. Despite the inhuman theories of the day, such care is taken of the weak and disabled, that they are able to keep their places longer in the battle of life than formerly, and so add to our list of incapables. But the real question is, whether the average mass of the people are as physically

healthy as formerly. It is a question whether insanity is on the increase, or whether it is only more known; whether those who are mentally or physically well are more liable to break down under any, but not extreme, pressure.

I believe we are indebted to the drunken habits of our grandfathers, for a great deal of physical incapacity. Even when drunkenness to inebriation was not habitual—and we know how habitual it was with many—excessive drinking could not fail to have a most mischievous effect upon the constitution.

It deranged the liver, it weakened the action of the heart, it disordered the stomach, it stupified the brain, the vital organs were touched, and touched more or less fatally, and we are the sufferers.

The rough treatment of boys in public schools, and of girls in the middle-class of schools, was also highly injurious. Deprived

of sufficient sleep, half-fed, and clothed in an eccentric fashion, with little view to real healthy development of the vital organs, it is little wonder if the race has deteriorated.

One of the great mistakes of education, even in the present day, has been a total oblivion of the fact, that the physical development of the child required attention, and most scrupulous attention. The one object which parents and teachers seem to have before their minds, is to make their children learn.

Learn they must, able or not able, sickly or strong, clever or stupid. If the boy is stupid, he only requires a more vigorous application of the cane to put life into him; if the girl is stupid, she needs only to be shut up for some additional time in a cold dreary schoolroom, to brighten up her intellectual faculties.

What absurdity! and yet the absurdity is not altogether exploded. It is an act of absolute and intense cruelty to overtask the

brain of a child, and yet how frequently and how persistently it is done. It is generally, indeed, those parents who are most anxious for their children's future welfare who do it. And why? Partly from crass ignorance on a subject on which they, at least, should be thoroughly well informed, and partly from an undue estimation of the importance of human learning.

In the next chapter we purpose to treat of the real value and importance of intellectual culture, as preliminary to treating of the intellectual education of girls. Here it may only be observed, that unless some attention is paid to the physical education of children, their mental education will not progress as rapidly as their teachers desire. If you injure a child's physical faculties, you injure its intellectual faculties. It is true that a child who comes into the world with a defective, or weak, physical organisation, may be a child of great intellectual genius, but such a child generally

gets fair play. Its delicacy of constitution is known and recognised. It is, therefore, comparatively safe from undue pressure, from exposure to neglect or carelessness.

But the delicate organisation of even the most robust child is generally forgotten. It is forgotten that it has a great physical work to do, that it has an organism to form and perfect, that growth requires certain conditions to make it favourable, that it is very easy to stunt or derange development. Even in the adult, it is quite impossible to combine active bodily labour, and active intellectual labour, but when the two alternate, the conditions of life are best.

Let it not be supposed that we are advocates for bringing children up delicately, for sheltering them from every wind that blows roughly, or from every incidental pain. Such a course would be quite as injurious as neglect, perhaps more so. It would do exactly what neglect would do—injure instead of develop.

It would probably be even more injurious than neglect, because nature generally rectifies the mistakes of man if left to herself.

We are not concerned with the education of boys in the present work, except in so far as it concerns the broad question of female influence and duty. But it may be observed that when boys and girls are reared together, as they must be, and should be, up to a certain age, that the greatest and most anxious care should be taken, lest either sex should suffer from companionship.

A boy of delicate frame, or studious inclinations, will be likely to "play the girls' plays," and will be pronounced quite a little gentleman by his admiring nurses and lady friends. But this kind of training will not fit him for the battle of life. He should be quietly discouraged, and led to more active pursuits, yet without allowing him to form the least contempt for those who are unfit for them.

The girl who is self-assertive, or even companionable, will be in considerable danger of overtasking her strength, imitating the active sports of boys.

With Mr James Mill's melancholy and miserable history of himself before the world, parents will surely pause before they attempt to inflict on their children the irreparable miseries which must follow an overtasked childhood.

In the very early years of boyhood, the father's interference is unnecessary, and would be injudicious; the mother reigns supreme; but let her never forget that she is rearing the child to be a man, that she is making impressions now which will be indelible.*

* Since the above was written, my attention has been called to a work by the Cambridge Professor of History, in which he insists strongly on the duty of the father to superintend the education of his boys. His language is so graphic, and the subject so important, that we do not hesitate to quote from his Essay: "My profession constantly brings before me instances of an immorality—so I think it should be called—which proceeds simply from want of instructions in morals, which has most

I think the generality of married women make a great mistake, and a mistake that involves most serious consequences, by keeping the state of their domestic affairs from their husbands. It is one thing to weary a man, who, in the middle class, is tired with the cares of business, or in the upper class, is equally tired with the cares of pleasure or public life; but it is quite another affair to keep a man in perfect ignorance on a subject on which he should be informed—on a subject in which he has the deepest and the most important interest. I believe fewer men would sully the purity

disastrous consequences, and which I believe the Church could cure. I mean the habit which fathers have of delegating altogether to others the education of their children; not from any indifference to the welfare of their children, but simply from never having this particular duty pointed out to them. My profession, as I have said, brings the matter particularly before my notice. It is at this particular point that it becomes most clearly visible to me, how little teaching of morality there really is in England, and in how unenlightened a condition is the moral sense of a great proportion of the nation."—*Lectures and Esssays*, pp. 269–71.

of domestic life, if their wives had taught them to take a personal interest in it.

I believe the Divorce Court would tell far fewer tales of heart-breaking misery, if women had a little more family affection, and a little more common sense.

The woman, be she high or low, should reign supreme in her household, but she must not forget that she has a partner in her responsibility, and she must not allow her co-worker to forget or slight his share of their joint responsibility.

There is nothing so restraining as habit; a good habit is a golden chain, which ties us to our good purpose with gentle firmness. A bad habit is a leaden weight of which we feel the oppressiveness, but from which it requires an extraordinary effort to free ourselves.

I would beg young married women who may read this work, to give themselves a habit of consulting their husbands about their domestic

affairs. It will require some judgment, some tact, some temper, some good common sense, to carry out this plan effectually. For man, with all his dignity at moments when he can walk the earth supreme, is a fractious being "whiles," and needs to be dealt with daintily.

Let him feel his responsibility by implication rather than by insistence, gain his interest rather by showing him yours than by demanding his.

But if you do not know your own responsibility, how can you bring him to the knowledge of his responsibility? If you are yourself indifferent, how are you to make him interested? If you care for anything, or everything, except the immortal souls committed to your charge, how are you to make him conscious of his duty?

The evil usually begins very early in married life. Men are generally very averse to babyhood—sometimes amusingly so—and have

almost a horror of a child in arms. I remember a very near relative, now dead, who when living was one of the best of fathers, who had a firm and fixed impression that babies' robes always had feathers on them, that the said feathers were adhesive, and that they would invariably stick to his coat if he came near a child.

The absurd idea was simply an expression of dislike. It passed away when two or three little ones were added to his household treasure, and when one, who held to mortal life by the frailest tenure, found soothing in his arms far sweeter than a caress of one of the gentlest of mothers.

Young wives, who are not always very reasonable in their expressions of endearment, or in their anxieties about their babies, sometimes find that the outpourings of the joy of their maternity is received with coldness or indifference, and sometimes even with con-

tempt. Here the evil begins. They at once shut themselves up, and there is a fatal severance in the household. Husband and wife may appear as much attached as before, but there is a missing link. We cannot trifle with natural laws. We cannot go against the deepest promptings of our nature. The children, and their education, moral, physical, and intellectual, should be quite as much the concern of the father as of the mother.

The tendency of thought, and as a necessary consequence, of action, in the present day is everywhere to extremes. A certain class of women, scarcely worthy of the name, have chosen to consider that maternal duties are incompatible with intellectual power. They have brought contempt and discredit on their sex, but, buoyed up on the glowing bubble of their own self-esteem, they neither heed nor concern themselves about the opinions of wiser women.

We cannot honour that which is imperfect or degraded. A meretricious glitter may for a time so dazzle the eye as to win a meed of passing praise from the thoughtless and the vulgar, but truth is great and must prevail, truth in action as well as in opinion.

All false action arises from untrue opinion. Women who begin by denying or forgetting one of the ends for which they were created, are sure to land themselves on some rock-bound coast, where shipwreck is more or less inevitable.

The first duty of a married woman is to see to her household, and if she places any other duty first, she does herself and others dependent on her a grievous wrong.

The plea which women put forward who wish to engage unduly in active life is simply fatal. They argue that they are physically as strong, and intellectually as capable as men. Why then, they say, should they not be allowed to

take a place with them in the senate and in the learned professions? Even if it were granted that women were physically and intellectually as capable as men, it would not add weight to their argument. The question is not what women can do. A woman's place is generally in the domestic circle.

All that woman can do without violating the sanctity of that circle she may do; and we shall show presently that there is within limits, which are by no means narrow, an ample field for the most extended labour and the most exalted action.

In the physical education of girls, a distinct reference should be made to their sex. You may rear a delicate plant under exposure to high winds and poor horticulture—it is a chance; but if you have any special regard for your plant, you certainly will not attempt it.

You may educate a girl as a boy is edu-

cated, physically and intellectually, and a few girls may pass the ordeal without any serious constitutional derangement, or any injury to their intellectual faculties. But surely the object of intelligent creatures should be to carry out the obvious designs of their Creator, and not to try how far they can be violated with impunity. To those who do not believe in such designs, we have nothing to say; but it might be supposed that individuals who arrogate to themselves such supreme intellectual power, would at least have inferred, that when the lesser creation shows purpose in every fibre of every plant, and in every instinct of every animal, that the higher creation would not be inferior. That when it is our best wisdom, in nourishing the plant or the animal, to follow up and assist nature as far as we can, a similar line of conduct should be preserved in our own regard.

It can scarcely be denied that women and

men were created under different conditions of being, and with different constitutions of being, and it is hardly the part of true wisdom to set the laws of nature at defiance, or even to resist them in the smallest matter.

In America, where a certain freedom of personal conduct allows the carrying out of experiments, the matter has been fairly tested. One would think the result would have been sufficient to satisfy the most eager advocate of assimilating the education of men and women. An eminent physician, Mr Clarke of Boston,* Massachusetts, has uttered his note of condemnation; and has spoken out in plain and unmistakable terms, of the fatal injury which the whole race of American women are suffering from the violation of hygeian laws. Young girls are made to take their place with young men in the American classrooms, and

* "Sex in Education," by Edward H. Clarke, M.D., Boston, Massachusetts.

to go through the same studies, under the same conditions. He describes the result, and gives instances in which overworked girls have utterly broken down; in which death, insanity, and weakened constitutions have been the result of this unnatural process.

He says: "The fact that women have often equalled, and sometimes excelled men in physical labour, intellectual efforts, and lofty heroism, is sufficient proof that women have muscle, mind, and soul, as well as men; but it is no proof that they have had, or should have, the same kind of training; nor is it any proof that they are destined for the same career as men."

Again he says: "Boys must study and work in a boy's way, and girls in a girl's way. They must study the same books, and attain an equal result, but should not follow the same method. Mary can master Virgil and Euclid as well as George, but both will be dwarfed,—defrauded of their rightful attainment,—if both

are confined to the same methods." And he sums up his powerful appeal to common sense by the following observation, which should be engraved on the minds of all who are concerned in the education of the young: "In both sexes there is no exception to the law, that their greatest power and largest attainment lie in the perfect development of their organisation; woman must be regarded as woman, not as a nondescript animal with greater or less capacity for assimilation to man."

It must be remembered, it cannot be urged too strongly, that the physical education of girls is the special duty of the mother, and if she neglects this duty, either through ignorance or indifference, or from a miserable idea that it is beneath her dignity, she will probably repent when repentance will be of little avail.

Even in the low organisation of the lichen, even in the green insignificant moss we tread under our feet, all organs are of equal value—

all are parts necessary to the whole—none can be neglected without injury to the rest. And shall we believe that with the delicate organism of our race, we may treat ourselves or others with impunity?

Do we want to have our girls made consumptive, and a prey to all the host of feminine ills which need not surely be recorded here? Then educate them at high pressure, neglect their physical development, work their brain at the expense of every other vital organ, sacrifice them in every way to the Moloch of fashion, and the deed is done.

One word about fashion before we turn to another subject. Is it really worth all the sacrifices that are offered at the shrine? Are the victims which are offered to it in any way compensated for their self-denial? How many a mother, who does watch over the physical education of her children with perhaps an over-anxiety, will nevertheless ruthlessly

offer up their health on the shrine of personal vanity.

It matters not whether the *mode* causes suffering or not; that it is the *mode* is quite a sufficient reason for its adoption. Common sense is expelled from the boudoir, and we fear we must add common religion. Is it not an act of defiance of our Maker when we violate His laws? Is it not something very like suicide when disease is brought on, as it most surely will be, by perseverance in injurious habits?

But it must be said that women are not altogether to blame; and again I must appeal to men to undo, as far as may be, some of the evil they have done. However independently some women may speak of their own sex, and however contemptuously they may speak of the other sex, there is no doubt that these very same women are more or less desirous of masculine approbation. So long as one sex desires to please the other, and so long as

men continue to encourage or approve absurd fashions, so long will they be followed. If every father, from the highest to the lowest circle of life, would insist that a little more attention should be paid to modesty and common sense in the dress of his daughters, a reform would soon be effected.

The injury goes beyond what is apparent. We shall speak elsewhere of what we have too painful knowledge—the destruction of girls of the middle and lower class, caused mainly by following the example of their superiors.

The remarks of an old-fashioned writer are as deserving of attention now as when they were first penned: "It is superfluous to decorate women in early youth. Youth itself is a decoration. We constantly adorn most that period of life that has least need of it, and neglect to provide for that which will want it most. It is for that sober period, when life has lost its freshness, the passions their intense-

ness, and the spirits their vitality, that we should be preparing.

Our wisdom should be to anticipate the wants of middle life; to lay in a store of virtues, ideas, principles, and habits, which may preserve or temper to the mind that affection which was at first justly attracted by the person.

But to add a vacant mind to a form which has ceased to please, to provide no subsidiary aid to beauty while it lasts, and especially no substitute when it has departed, is to render life comfortless;" * and, it may be added, to make life unworthy by putting the lower before the higher life, by undervaluing the immortal, and over-estimating the mortal.

* Hannah More.

CHAPTER VI.

OF THE INTELLECTUAL EDUCATION OF GIRLS.

It is quite as hurtful to abuse what is good in itself, as to undervalue it; and in the present day there is most serious danger of abusing intellectual culture. It may be abused in two ways. First, by misunderstanding it; and next, by misapplying it. The first question to be considered is one which, from its very simplicity and obviousness, has been constantly overlooked. What is intellectual culture? It will be said in reply, that it is cultivating the mind, the faculties of, and the power of knowledge. So far good; but when we come to inquire what faculties, or what knowledge cultivated persons consider necessary for, or conducing to, intellectual culture, we are at issue.

If this point were once decided, many of the disputes of the present day would be quieted. Unfortunately, in different sections of society there are different views on this subject, in all its bearings, and those who are being educated are the sufferers.

The rule of intellectual culture ought to be to assist and strengthen nature, just as the use of physical education is to strengthen and assist nature. If a child is born minus an arm, no one is so absurd as to tell the child that he really must make an effort to acquire one. The matter is at once given up as a physical impossibility. It is only in matters of reason, and the exercise of our higher faculties, that we are deficient in common sense.

Does it not show the very greatest deficiency in common sense when parents (for teachers are seldom responsible) insist on a girl learning music, for which she has no more real capacity than a boy without an arm has for cricket? It

is equally absurd to compel a child to learn, or to try to learn, a number of languages, when it is destitute of all lingual capacity. Yet this, and worse, is done every day by their misnomened education.

It is scarcely possible to estimate what is lost in intellectual power by this kind of education.

If you set a man to lift ton-weights, he cannot accomplish it; but you persist, you say he will learn by trying, he will "develop capacity;" or perhaps your insistance arises from sheer perversity of will; *you* are determined he shall do what is physically impossible, and so you persist in making him try to do it.

The man's time and labour is lost, but in making your balance of account, you must include, not only the time and labour lost at an impossible task, but also the time and labour which is not applied to a task which would have been possible and successful.

How much domestic misery is caused by

the infatuation of parents, who drive their children to studies for which they have no capacity. In the case of boys, it is simply ruinous. You drive a boy from an occupation for which he has a real desire, and therefore, in all probability, a real talent.

If he happens to be extremely dutiful, he obeys you conscientiously, and makes grave efforts to do your will. He fails, or it may be succeeds but partially, but you are satisfied, you have got your way.

If your boy is not very submissive, he flies out into open rebellion, and probably ends his career in a way that is neither creditable to you nor to himself.

Girls cannot assert their independence so easily, but they suffer none the less. What loss of temper, what destruction of physical power, what blights of intellectual promise, arise from injudicious education.

But it will be said there are certain things

which girls must learn, or they will not be fit for society.

There is the real cause of most educational evils—"Society." How many victims are slain yearly at this shrine of this idol of the nineteenth century!

It is not so long since a mother wrote a most piteous account to the *Times*, complaining of the cruelties inflicted on her hapless daughters by the idol society. They left her fair and beautiful to see in the early morning, they returned at evening, weary, worn, dishevelled; and for what? Society demanded the sacrifice. For once a complaint is made, but be very sure the same mother and the same girls would again go through all these sufferings willingly, if the fetish, Society, demanded it.

What are we to say to those voluntary martyrs? We can sincerely pity them. We hear a great many complaints of religious women, who, for the love of God, devote themselves to

perpetual self-sacrifice; but if they prefer to suffer for Him while others think proper to suffer for earth, at least they should be allowed their desire.

If parents are determined that their children should go through a certain course of study, whether they have or have not capacity, there is no more to be said. But if the results are not commensurate with the expenditure, they should only blame themselves, not those certainly who have only done their bidding.

Children disclose their intellectual predilections at a very early age, and their predilections should be very carefully studied. This is a mother's special province. And if mothers devoted themselves a little more than they do to their children's society, we would not hear of so many scandals.

A mother who is thoroughly devoted to her children, will neither have time nor inclination for telling, or for being the cause of, scandal.

But how little does the mother of modern society see of her children; the nurse and the governess are their companions and their friends. The nurse may be competent enough, all that the best mother's heart could desire, but all her ministrations are substitutions for the ministrations of the parent.

Let this be remembered, and remembered very distinctly.

We live in a completely artificial state of society, but we must not therefore hide from ourselves its evils, even though it may not be altogether possible to avoid them. One of the greatest evils of modern society is the disruption of social ties. To quite the upper classes —in the mercantile classes, and in the lower classes, this evil abounds, and does the devil's work. Discord in families is the key-note of discord in the state.

Do you suppose that the women who shrieked for blood like fiends, in the Com-

mune, were fond and good mothers? Impossible! A mother who loves truly and rightly at home, extends her love and is mother-like to all the world.

The mother who has not time to superintend personally the education of her child, is a mother very much to be pitied, or deeply to be blamed.

The mother who only sees her child once a-day for a few moments, is certainly not fulfilling the functions of a mother; she may make what excuses she pleases, but nothing save the most stern necessity can excuse any breach of duty, much less of such a duty as this. Her governess may be a lady in whom she has perfect confidence, and her girls may love and respect her—but she is not their mother—not being their mother, she cannot fulfil the duties of a mother.

You blight and blast your children's noblest and best faculties when you deprive them of

that which you, and you alone, are capable of giving them.

You have no home-circle to attract your boys just at the age when they most need such an attraction, in the difficult and delicate period between the last days of youth and the first dawn of manhood. At this very moment every hour is laden with momentous consequences; and where is the mother to direct, to persuade, to correct, to win confidence, to save from even the least approach of temptation? But you are too busy in your round of fashionable folly to think of such things; and then you wonder that your boys form illicit connections—you wonder they do not care to go into society with you—you wonder that they either refuse to marry, or when they marry that they have no interest in home. But they have learned from your example to have no respect for the sanctities of the domestic circle.

O mothers! in the name of the great and

good God, think of what you are doing, and do not believe that you shall escape scatheless from His judgment. You will have to give a bitter reckoning for violated laws, for broken hearts, for hours of sin, for the degradation of noble souls. You have sacrificed your own offspring at the shrine of Fashion, you have flung them under the Juggernaut car of Society. You may possibly save your own soul by a timely repentance, but you have done your very best to damn theirs.

You leave your girls to be educated according to a certain plan, regardless of their feelings, of which you know nothing, or their tastes, which you have taken no trouble to discover. You allow them to grow up without the support of your maternal love, or the sustaining power of your maternal care.

You have handed them over, body and soul, to a more or less competent person; and when the time comes when they are to commence

their career of public life, you pride yourself on your devotion to their interests, and the sacrifice you make to take them into society to dispose of their hands to the most eligible *parti:* as for their hearts, having never concerned yourself about them, you do not think any immediate reference to them necessary now.

And yet, social reformers talk gravely of the great increase of unhappy marriages, and the number of cases in the Divorce Court.

CHAPTER VII.

OF THE INTELLECTUAL EDUCATION OF GIRLS (*continued*).

THE first thing, then, to be ascertained, is the particular subject for which a girl has manifested any latent ability.

Education is not the byplay of idle hours. It is a science, a study, a philosophy. It requires time, wisdom, and a noble patience. There has been a great deal too much talk on this subject, as indeed on many others, and far too little thought. If a mother is not thoughtful, and has not had a careful education herself, the chances are that she will consider the teaching of certain studies education, and nothing more. Surely we might say, *Vox et præterea nihil.*

A smattering of languages, a smattering of science, and a variety of accomplishments, and behold an educated girl, or to speak more correctly, a young lady who has concluded her education with every credit to her instructors.

There are certain things which every girl must learn, and which every girl is capable of learning, unless, indeed, her mental powers are below par. One general defect of education is the attempt to teach too many things at once. The young and delicate mind is confused or stupified by the process; and the result is not commensurate with the efforts made to attain it.

The general idea of the parents seems to be that their girls should learn everything. Some of us may remember a song of John Parry's, "Wanted a Governess." It is a burlesque upon the absurd acquirements and accomplishments that were demanded from the unfortunate teacher of youth. A sad song, for all its laughter-moving words and all its mirth-pro-

voking jests. Which was most to be pitied? —the governess who was expected to teach, or the girl who was expected to learn, all those ologies? We might safely divide our commiseration between the two.

The first duty, then, of the parent, is to decide what her child should learn; her next duty is to provide a competent teacher; and her third, and not her least important duty, is to watch the process of education. It is a curious fact, that some of those ladies who have written, and especially those who have spoken most strongly on the subject of female education, appear to consider it a sort of derogation to the feminine dignity to act in any way as parents. But for the most part they are unmarried women.

If their opinions on this subject should ever carry weight, it would be a grievous day for humanity. If mothers should come to think their maternal duties beneath their dignity,

society will not be far from a terrible dismemberment.

If you strike at the root of life, death becomes merely a question of time.

A mother must superintend education, because she cannot by any possibility transfer her maternal duties to another, although she may do well and wisely to share them.

The course of study, once decided, should not be lightly laid aside, but rather should be rigidly observed.

The duty of the educator is to draw forth the latent powers of mind, and until the process has commenced, and has had some little time for its development, it cannot be continued with confidence. It may be found that the inclinations for a certain pursuit were only apparent, or that some particular power, which had not been suspected, is in existence.

And then it should be observed, that if parents wish to educate their girls precisely as

boys are educated, in common charity, and in common sense, they should not require them to be educated like girls. Imagine a boy who was compelled to spend an hour a day (at least) at the piano, an hour at drawing, an hour at needlework, while he was learning to construe Cæsar, or to master his Euclid. And yet this is what some parents would wish their girls to do, and what some women (not girls) are trying to have done.

It is difficult to say whether the cruelty or the absurdity of such a system is most deserving of reprobation. Girls who are subjected to such a process would require a new cerebral development, and they would require a physical development greatly in advance of that of the strongest boy.

Of course an attempt may be made to accomplish this feat, just as an attempt may be made to reach the moon by leaping; such an attempt, under the present conditions of our

race, must end in failure and defeat. But the object of education is serious. Any plan of education which must involve failure is not education—it is experiment.

But it is quite possible to combine the most solid education with the acquirement of those accomplishments, which indeed should not be taught as mere accomplishments, but rather as a part of scientific training.

There has been one great and fatal mistake; girls have been taught certain accomplishments, simply as accomplishments, without any ulterior object. The necessity for accomplishments was felt or supposed, so they were provided, and there was an end of the matter. It is to be hoped that a juster view of education is rapidly and steadily on the increase. Girls are not to be educated like boys, because they are not intended to fulfil the end for which the other sex was created. Neither are they to be educated like automata,

if we may use the expression, or like puppets dressed up, and fashioned so as to be enabled to do certain things which would give amusement to others. And something more; while the rudiments of reading and writing are being taught, the moral training is continued by habits of obedience.

The next step is the wise selection of the accomplishments to be taught, not merely as an ornamental part of education, but as a real intellectual pursuit; and of one branch of natural history, science, or a language. It would be desirable, for the most part, that girls should begin to learn Latin at a very early age, in fact, as soon as English can be read with ordinary facility. There are no special difficulties about the Latin grammar, and it forms an admirable groundwork for other languages; besides its philological importance. A girl should be interested in her Latin, and at the same time taught to think by a reference to the

roots of familiar words which it explains. The rudiments of music or drawing, according to the obvious taste of the learner, could be taught at the same time, and if properly taught would almost be a relaxation from severer studies. Very simple science lessons might be given also, but they should be simple, and above all, practical. A child remembers what it understands far more readily than when it is obliged to count a string of sentences, in many of which it does not understand one single word.

In committing to memory there are two extremes which should be avoided; on the one hand, we should not too rigidly require the exercise of a verbal memory, on the other hand, we may not altogether neglect the cultivation of this faculty. A very careful consideration of each child's idiosyncrasy is necessary before any particular arrangement is made on this subject. But the arrangement once made, let it be kept; change is fatal to edu-

cation if it is frequent; it is unwise, if it is more than rare.

To cram a child's mind and memory with the dry facts of history at a very early age, is simply a waste of time.

You should interest a child in history before you begin to teach it as a higher study. And this, in the present age, can be easily done, when important historical facts are arranged in so pleasant a manner by many who have written exclusively for children.

The preliminary period of a girl's education should occupy some time; she should be thoroughly taught all that she is taught; and one step should be secured, should be made a part and parcel of her mental being, before you proceed to another. If we would build up the minds of our children as we build, or as we used to build, our cathedrals, slowly, peacefully, with thoughts of very little detail, with careful noting of the laying of every

coigne, and the securing of every buttress, the fabric would stand the rough blasts of adversity and worldliness far better.

The educational course for all girls, except for those in the lower ranks of society, might be almost identical. Studies, which would have been deemed mere pedantry a few years since, are now a necessary part of every woman's education.

It should be remembered too, that the requirements of society have advanced; that while there are many frivolous, thoughtless, and indifferent women, there are also many who are very much the reverse; and one object in education should be to add to the ranks of the capable.

In discussing the subject of female education, it seems to be generally forgotten that the education of a woman ends when that of a boy is beginning. A little consideration of this circumstance would surely lead to less extravagant demands.

At some time a girl is supposed, rightly or wrongly, to be "finished;" if she is not, it certainly is not the fault of those who have made the attempt to turn her out a compendium of all the ologies. But a boy is then really beginning, or, to speak more accurately, entering, on his classical course. He has laid the foundation well and firmly; he proceeds to build up the structure more or less elaborately. If we are to have "sweet girl graduates" who bind or unbind their golden hair, by all means let it be so; but give them a fair chance, or at least an equal chance, with boys. Let them commence and continue their studies as their brothers, if it seem desirable; but in the name of common sense and common humanity, do not compel them to do what no man could do.

A girl can, without injury to herself, if her accomplishments are taught rationally, learn sufficient classical lore to be compan-

ionable to her male friends, and to be very helpful to herself. I know that classical studies are objected to for girls, on account of the indelicacy of heathen authors; but in the first place, a girl's studies should be under careful and competent supervision; and in the second place, it is a question whether a course of modern novel-reading would not be incomparably more injurious than a complete course of classical study. We do suspect very strongly, that some of the women authors of the twentieth century will have a good deal of difficulty in being apologists for some women authors of the nineteenth.

A last and most important point in education is, that it should be suited to the position and prospects of the pupils.

This rule of common sense is set widely at defiance. Anything more reckless than the present course of education, it is scarcely pos-

sible to conceive. Girls of the upper class are taught everything but that which would fit them to be intelligent and useful women. No doubt the good of the greater number should be considered in many things; and no doubt as the greater number of girls will be wives and mothers, the education which they receive should be that which will fit them best for the place which they will most probably occupy. It is true we have half a million of women who cannot hope, or may not wish to marry; but go into any girls' school, or into the schoolroom of any private family, and you must admit that far the greater number of those present will be wives and mothers.

The sudden reaction which has arisen on the part of unmarried women, has done serious mischief in one respect. Those who have led it, have scarcely had sufficient breadth of view to take any side of the question except their

own; and because a few women will not, or cannot marry, they will have all women educated to fit them for single life.

As by far the greater majority of women are married, it would of the two be more rational to educate all girls with a view to their probable future, though such exclusiveness would not in any case be wise.

If girls are educated intelligently, they will be fit for any state; but if mothers are determined to lead frivolous lives, and to make their daughters lead frivolous lives also, it is little use to hope that the general character of women will be improved.

It is also most important that girls should have some knowledge of politics, and of political economy. The time is quite passed when women could be told they had no business with politics, or that they were incapable of giving an opinion on public affairs. Those who do not make a large allowance for the changed

circumstances of society, will find themselves placed in a very anomalous position.

One great difficulty, perhaps it would be more correct to say *the* great difficulty, in female education is the want of a definite purpose. This is the root of much evil. There has been something more of clamour than of a wise consultation on the subject of giving woman a higher education. But education must have a definite view and object. Boys are not educated promiscuously.

Their future course is decided on from a very early age, and their education is very properly made to correspond with, and to fit them for, their future. There are, of course, some boys born to independent fortune, whose career is marked out for them without any personal exertion, but these cases are the exception. The younger son of the peer is often trained for the Church, the army, or even the counting-house; and their success in these pro-

fessions is, *ceteris paribus*, greater or less in proportion to the training they have received. It is greatly to be regretted that girls do not get some kind of technical education. There will always certainly be a far greater majority of girls than of boys, who have no occasion to work for bread; but reverses come, one does not know how or when; and, undoubtedly, if the peculiar talent of any girl were cultivated to its highest perfection, no matter what her state in life may be, she would find a resource in the exercise of intellectual power, which would be a means of averting many evils quite as serious as poverty. Besides, the higher duty of cultivating all our powers to the utmost degrees of which we are capable, should never be overlooked.

But what is the ordinary course of education? A girl may manifest some decided talent for drawing. Is she encouraged, in every possible way, to cultivate it until she becomes, perhaps, an artist of the highest power? perhaps at

least, so far skilled as to become an intelligent patron of art, and to be able to add her little mite to the advancement of science. No; her prudent mother puts a veto on further advancement —"My dear, you really must not neglect your music;" or, "You must give a little more time to languages, as you are coming out, you know, next year, or the year after; and you must not allow yourself to be so absorbed in one occupation;" or, "It really will not do for you to be singular." And in some cases it will be added, "Young men don't like this kind of thing; you will never get on in society if you are supposed to be a genius;" or, "Really, I don't see why you should work so hard at this fancy of yours; it is not the thing for a girl to be half an artist, and you know you will never be a real one."

Certainly, if the girl has any artistic capability, she gets very little chance of developing it perfectly under such training. And what is the result? discouraged and disheartened

on every side, the talent is neglected, then it ceases to interest, then it becomes a matter of indifference, then of shame. And the young girl, with perhaps the best aspirations, is stultified into a mere machine, and does her little part in the frivolous world; satisfies society if she does not rush into an extreme, and outrage the proprieties too much; and eats out her own heart in a discontented, unhappy life.

But, it will be said, all girls have not special talent for special arts, or sciences, or occupations. I think they have. I think that there are very few girls who have not some special talent; but considering the very small amount of care that is taken to ascertain whether they have or not, and the careful repression that is given, if such is manifested, the subject has not been in any way fairly treated.

The great cry of the present age from all classes seems to be, "Give us something to do, give us some interest in life. We are

weary, we are heart-worn, we look to this side and to that, we can find no rest."

They who thus cry out are like stars in the firmament of heaven, wandering far away from any centre which might bind them, by its powerful attraction, to movement in a harmonious circle. They flash hither and thither, they seek rest and find none, because they do not seek it where it only can be found.

They cry out, these wounded souls, in the great depth of their despair, "Who will show us any good?" but they have not always patience to wait for a reply. Their cries are the death cries of a dying world, expiring amid the unspeakable, but none the less ponderous, weight of an over-estimated civilisation.

They cry for bread, and they are given stones, the hard stones of worldly thoughts, and worldly ways, and worldly tyranny. They crave for food which shall satisfy their immortal being, but they are given the refuse of earth,

and sternly refused, if they dare ask for higher things. And then, like the hungry Indian in the pathless forest, finding no other food to allay their cravings, they eat clay; they who should feed upon the very food of angels—and not having the food they need, how are they to be filled with the food which does not satisfy them?

CHAPTER VIII.

OF THE TECHNICAL EDUCATION OF GIRLS.

If women of the upper classes, who do not need a technical education, are the better for it, socially and intellectually, it is quite obvious that those who need it for self-support, should have no difficulty in obtaining it. Of late years a great deal has been done in this direction, but a great deal more has yet to be done. While there are one half million of women in the kingdom in excess of men, there must be a considerable number who are obliged to provide for themselves; and whether married or single, a good technical education will be of the greatest possible advantage to them.

There would be a great deal less destitution and misery in the world, if women of the middle class were brought up to some useful occupation. But what can be hoped for when parents will delude themselves with the idea that *their* girls are sure to marry; and so, of course, the less education they get, the better fit they will be for their all-important duties. And thence a pride, as absurd as it is groundless, forbids any application to business as a degradation to girls. All girls are now brought up to be "young ladies," and we see the consequence. Helpless, useless, and a burden to themselves, they fall an easy prey to the tempter, or live lives of dependent or inane uselessness.

And yet, why should it be so? To educate girls so as to unfit them for domestic life is one thing; to educate them so as to make them useful members of society, is quite another. But now the middle-class society must follow

men enough in professions? is not the race hard enough for them? is there any difficulty in finding a sufficient supply of men for medicine, law, or logic? are women to fling themselves recklessly into the scramble for place, one might almost say for bread, which many men find more than they can bear? is there anything to be gained by it either in the elevation of male or female character?

I know it has been argued that women should be admitted to the medical profession, because females are said to be the most suitable attendants for females. And the argument is supported by the assertion that the French Sisters of Charity are regularly trained to act as medical attendants.

This subject has been very carefully tested in the *Edinburgh Review* (October 1869), and I think with great fairness. The writer of this article does not appear to have even the least prejudice against women graduating

as professors of medicine, but he shows none the less plainly the difficulties in the way.

To our thinking, the first and insuperable difficulty is, that it places woman in a false position.*

If women wish to qualify themselves, by a course of hospital training, for skilled nurses, this is quite another affair. There is a Catholic society called the Infirmarian Sisters, whose one object is to serve the sick, and who go to the houses of the rich or poor indifferently, for this purpose. Even Protestants, to our own knowledge, are thankful to avail themselves of the services of these Sisters. Some, it is true, are of lowly parentage, but some are from the highest class of society; and all are animated by the one motive, the desire of helping and comforting

* See Appendix for notes on the brain power of women.

suffering humanity, for the love of Him who died for all men.

There can be no reason why women should not devote themselves to a service of this kind as seculars, and this has, I believe, been done with some success. A well-trained woman of the middle class might find constant and remunerative employment, might lay by far more for old age, if she dedicated herself to such a duty; even ladies, whose circumstances obliged them to seek some kind of occupation, would certainly find it here, and it would by no means be necessary that they should do any servile work. Many families, in time of sickness, would be only too thankful for the presence of a lady who understood what should be done, and who could take the direction of difficult cases in the absence of a qualified medical man. Such persons would be benefactors to their race, as well as to themselves. Ties would be formed in many cases that

would prove permanent; and the ties of gratitude for wise and tender care in sickness would not certainly be forgotten.

We are, at best, poor helpless creatures when the hand of God is on us; and however petulant we may be, we are generally very ready to sacrifice our pride to our comfort and convenience. The governess may be despised because she is not necessary, and another can easily be found to take her place; but a lady, whose skill and care would make a sick-room less unendurable, and would, perhaps, essentially assist in the salvation of a valuable life, would most assuredly reap very satisfactory temporal advantages.

The writer in the *Edinburgh Review* makes the very pertinent remark, that supposing it be allowed, as it is in some cases, for a woman to enter the medical profession, she must spend as many years training for her work as her brother student: but training is expensive;

the expense is borne for boys, because parents must place their sons in a position in which they may have a fair chance of earning their bread; but with women the case is different. The parent will certainly say, "I may go to all this expense to make my daughter a lady doctor, and, perhaps, just as she is about to commence her career, she will marry, and there will be an end of it. Would it not be better that I had reserved her fortune for her future life? It is now helplessly and uselessly expended."

If girls would make vows of celibacy in such cases, it certainly would simplify matters considerably. Marriage once got rid of, it really would be possible for them to enter a career to which there could be no domestic hindrance, and in which they would have, so far, a fair chance with men. But at present, such vows of celibacy do not seem very likely to be included in "woman's mission," even

by its most ardent advocates; and until they do include them, the world will probably go on much as it has done for some thousands of years.

It may be said, that in giving a woman a profession, you give her something to fall back upon for support in case of loss of fortune. This suggestion, too, has been well met by the writer to whom we have already alluded. He says:—"But when we turn to the consideration of professional education for girls, we feel that we have returned to the general fundamental conditions of women, and can only argue the one question by an appeal to the other. Professional education in man occupies all the season of youth. He has reached his majority, at least, before he is qualified to put his powers to the test, and exercise the knowledge he has gained. Unless he steps into an exceptional position, reaping the benefit of some one else's labours, the first ten or fifteen years

of manhood are spent in a struggle for position, more or less hard in proportion to his talents and his character, and his power of awaiting a slow result. Under favourable circumstances, of course, this struggle is not mortal; but it always requires the man's full course, his clearest judgment, and most careful labour. If he is prosperously established in the exercise of his profession at thirty-five, with a clear prospect of gain and social honour, he has done as well as he could possibly hope, and can look forward with tolerable confidence on the career before him. During his early struggle, he has to exert all his powers; if he pauses for a moment, he knows that it is at the hazard, not of losing that moment alone, but of sacrificing ten times its value. The road is so uphill, that he slides down one step for every three that he makes; and is aware, that to stop short, or turn aside on the way, is destruction. A temporary illness sometimes

neutralises years of labour: he must be always at his post, pushing on with speed unbroken. Should he fall, some one else is ready to jostle him out of the already too crowded way.

"Such is a very ordinary statement of the usual difficulties which beset the path, say, of a young physician; and the other professions are not less toilsome. Let us see what effect these obstacles would have on the career of the candidate, were it a woman and not a man.

"The first thing we have to imagine is, that the girl's entire youth, its bloom and softest years, should be passed, like that of the young man, in the steady pursuit of knowledge. At one-and-twenty, by the devotion of all her youth, she is qualified to enter upon the practice of her profession, when, lo! there appears at the threshold of life the most natural of all interruptions to a young woman's

career, a young husband ready to take upon himself the charge of her fortunes. She is married, let us suppose, her education being no bar to the exercise of the primitive duties of her sex; and let us also imagine, that she is loth to sacrifice, at a stroke, the labours of so many years, and that she attempts to combine professional exertions with the duties of a wife. She works for a year, let us say, with intermission; finding it more and more difficult to maintain her place against the lively competition of men who have no divided duty. Then she is stopped short by the inevitable discharge of the primary function of women. This business over, she resumes again, with a heart and attention sorely divided between the claims of the infant she leaves at home, and the duties she finds outside. During the interval of her seclusion, however restricted in point of time, every one of her male competitors has made a stride before her. Falter-

ing and discouraged, she resumes her laborious way; and if she has the energy of half a dozen men in her single person, if her courage is indomitable and her determination sublime, she perhaps manages, by a strain of mind and body which it would be impossible to continue long, to make up half of the ground she has lost; when, lo! another interruption comes, and she has to step aside again, and bear her feminine burden, and see her competitors, light and unladen, stride past once more. This is the inevitable course, known only too well to every woman who has endeavoured to combine professional exertions with the ordinary duties of a man's wife. Other complications, such as we shrink from mentioning, probably come in to take all the elasticity out of a mind so burdened. Her children, born amid these cares, and injured before their birth by the undue activity of brain which weakens their mother's physical

powers, come into the world feeble, or die in her arms, quenching out her courage in the bitterest waves of personal suffering. This is no fancy picture. At every step in her career it becomes less possible for her to maintain the unequal conflict. Her competitors have marched far before her, while she toils and strives midway on the steep ascent. They have gone on without intermission; she has had to stop short again and again in her course. With what sickness of heart, with what a weary, hopeless sense of the unattainable—and desperate consciousness of the mistake—she maintains the struggle, only they can tell who have done it, and happily the number is not great. Such is all that a woman has to expect, who attempts to combine the work of man to which she has been trained, with the common duties of female life."

The question, employment for women, is

certainly one of great difficulty, and one that cannot by any possibility be put aside. But the cause of the necessity for the employment of women is quite another matter, and belongs to the present, and not very creditable, state of political economy. If the labour of men were more remunerative, women would be more independent.

If the father were better paid for his trade or profession, he could afford something for his daughters' support. And if the legislature with a firm hand suppressed, as it should suppress, the evils of intemperance, family circumstances would be seriously altered for the better.

It is of little use to propose laws to equalise the sexes, when laws to brutalise them are encouraged or permitted.

It is difficult to see what other professions are open to women besides that of medicine. The Baptists and some other sects, certainly,

have women preachers, and we believe they give almost, if not quite, as much satisfaction as the men. But, as there is no very definite doctrine to be taught, they are not required to go through any particular course of study; and we suspect such a career would hardly prove attractive to the energetic ladies who ask for academical distinction.

We believe no one has yet attempted to lay profane hands on the Temple, or even to suggest that lawyers' gowns, should be an object of feminine ambition; and this very fact would show in itself, the incongruity of women seeking to take the place of men in society.

There can be certainly no reason whatsoever, why women should not be lawyers as well as doctors. There are many reasons why this profession would be far more suitable to them. Certainly they would not be exposed to the same dangers of outraged modesty, nor does

there appear to be any reason why they should not plead as well as men. The difficulty probably would be quite the other way; and if women are to be leaders at the Bar, the jury certainly should be of the same sex,—unless a female was retained both for defendant and plaintiff.

In the "Coming Race," certainly, we are to have women in Parliament, and the scheme looks very promising (on paper). How it will act in domestic life, if the husband is "blue" and the wife "yellow," is a question which remains to be proved. Considering that attention has been called lately, justly or unjustly, to the amenities of political life as exhibited, when contested matters are brought forward in the House of Commons, we do not know that it would lead to domestic happiness.

If true domestic happiness is a thing of the past, which, however sad may be the state of

society, we do not yet believe, it would certainly be little matter whether husband and wife quarrelled over the Tichborne case or the game laws, or over their own personal affairs.

It may be said, and said justly, that the same objection applies to the granting the franchise to women, and this can scarcely be denied. At present, however, the franchise is only asked for widows and unmarried women, but if granted at all, it will certainly be extended to the whole sex.

It is one of the difficult problems of a difficult age. Women are perfectly free to use any amount of persuasion to influence the actions of fathers, or mothers, or husbands, and how much they can effect by persuasion is best known to themselves.

Undoubtedly a wife who went against her husband in an angrily-contested election, would expose herself to much domestic misery,

and we are told the object of the present movement is to protect women from this very evil. We shall, however, consider this question more fully in another chapter.

CHAPTER IX.

OF THE RELIGIOUS EDUCATION OF WOMEN.

I SHOULD, perhaps, have considered this subject before entering on that of the Intellectual Education of women. It is one of the very greatest importance, and it underlies the whole women's question of the day, far more deeply than those who are agitating the subject are at all aware.

As a general rule men like women to be religious, that is, provided their religion does not obtrude itself too much. It must be respectable, and by no means interfere with masculine comforts or prejudice.

Men have a sort of dim "misgiving" that women want religion, that it is necessary for

them, a necessity which they attribute with miserable self-complacency to the mental weakness of the sex. They look on it as a sort of luxury, to be tolerated with even a partial approbation, much as you give babies toys to keep them out of harm, by providing innocent recreation for their infantile minds.

But women, whatever their faults may be, are generally thoroughly in earnest. In their very follies and vices, they are earnest, and go to a length which sometimes amuses, and more often angers, the sterner sex.

It is a question, whether women whose name never appeared prominently before the public, did not do far more to propagate the High Church movement than either Dr Pusey or Father Newman. Woman is essentially, I had almost said constitutionally, religious, and when her character changes, and she becomes indifferent or sceptical, men may look out for

evils which they will find themselves very powerless to avert.

If Mr Newdegate could possibly have established in private families the inquisitorial process which he must have learned from the Jesuits, and which he so much desires to establish in private communities, he might have made some discoveries worth knowing. It is a pity the time is passed, and the poor gentleman is deprived of what would have been a congenial occupation.

It was women who handed, from one to the other, the little manuals, which were "printed for private circulation only," on the dangerous subject of Confession.

It was women, too, who had the courage of their opinions, which men very frequently had not; and who entered sisterhoods, and remained in them, while men preached celibacy and practised matrimony. It was women, who went through all kinds of home persecution, in

following out the directions they learned from men—who fasted, who confessed, who attended daily service, at a time when such things were a stigma and a reproach.

Men wrote the "Tracts for the Times" certainly, but we suspect Miss Yonge and Miss Sewell did as much or more by their persuasive pens.

The religious education of a girl is a matter of the very first importance. We are stating what we believe to be a fact, and one which even the sceptics of the day will not quite deny, that the immoralities of conventional civilisation have made an honest religious education more than ever necessary, and more than ever difficult. Religion, if not true, is nothing. We cannot respect, much less can we obey, what we do not believe. The fashionable teaching about religion in certain circles of modern society is, that it is a convenient method of governing the vulgar.

With all their giant intellect, these great minds have not been able to discover any method, by which the world can be improved, or the links of society kept together, without God. So they will have God for others, not for themselves. Do I over-state the case? Is it possible to read the current literature of the day, and not to see this? Women and the mob must have some kind of religion; it is necessary for them, because we wish to keep them in subjection, and we know of no other means to effect this end; but as for us others —we are quite above such superstitions.

Perhaps in time, indeed, the mob and women may come to do without religion, and to be guided by the "higher law of moral conscientiousness," but for the present we must tolerate their weakness. Let us accept this condescension with the thankfulness it deserves. We have had lately some quite instructive examples of the happiness and great benefit of doing

without religion. In France, where atheism and worse has had a full swing, we had the Commune;—a repetition of its horrors, its miseries, its bloody deeds of hell, would be very charming in England.

Comte has been teaching France for the last thirty years, that "the servants of humanity" should come forward to claim as their due the general direction of the world.* Some, we do not say of his disciples, but of the disciples of a more practical atheism, have had both the general and particular direction of Paris for a few months, with what result we all know. The philosophy of Voltaire necessarily leads up to the immorality of Rousseau, and men know

* In the name of the past and the future, the servants of humanity—both its philosophical and practical servants—come forward to claim as their due the general direction of the world. Their object is to constitute at length, a real Providence, in all its departments, moral, intellectual, and national. Consequently they exclude once for all, from political supremacy, all the different servants of God—Catholics, Protestants, or Deists—as being at once behind-hand, and a cause of disturbance.—*Catechism of Positive Religion.*

this; and while they do not, or rather will not, acknowledge it even to themselves, they act upon it. They do not care to see their sisters or their wives infidels, because they know that the next step will be that they shall see them immoral; but they will teach, by word and pen, that which will make the sisters and the wives of others infidels; and moral deterioration is not far distant.

Surely one might think the connection between religion and morality would be in itself the highest proof of the truth of religion. That which is of absolute necessity for the preservation and peace of mankind cannot be false—and if true, let us remember what are the consequences of denying it.

We hear a great deal about the "rights of man," but on what principle does he claim his rights if he denies Divine Right? We know what came of the claims for the rights of man at the close of the last century. We

know how soon there was no right but the brute force of tyrants—the right to rob, to murder, to violate every sanctity of domestic life, to do deeds of cruelty that made even strong men shudder as they heard of them. These were the fruits of demanding "rights" for men, of denying his true rights, his right to live as the heir of a celestial kingdom—as the son of the Eternal God.

And surely as the sun rises and sets this day, so surely will England, the land of your love and affection, be deluged in a torrent of blood from end to end, if religion is severed from education—if either poor or rich are brought up in ignorance of Divine Law.

The masses will soon ask their masters—as indeed they have begun to do—What right have you to govern them? are they not men and brothers? are they not your equals in everything but wealth, and by what right do you keep from them that wealth of which you

have so much, and they have so little? Why should they be content with poverty, when you have taught them to despise Christian poverty? Why should they be submissive, when you have taught them that there is no law except such as is purely human?

They have begun to ask questions which you will find it extremely difficult to answer, except on Christian principles. But you will not allow them to be taught Christian principles in your schools. Take the consequences. You cannot deny that your theory has been worked out elsewhere. You are not ignorant of the results; only remember the end may be precipitated by a word, by some unexpected incident; and it may be a little earlier than you anticipate.

You must choose whether you will educate your children for God or the devil. The world, life itself, is a great battle-field, where the forces of Good and Evil are marshalled

for the fray. You can place your children under whichever leader you please, only do not blind yourself to the consequences of your choice. One day it will be irremediable.

Nor can you blind yourself to the events of the day, to the fact that, even in the history which is being enacted before our eyes, the result of allowing the powers of evil to do their will is not for the advancement of humanity.

It was said that when Italy was once freed from the temporal power of the Holy See, her prosperity would be unlimited; when the education of her sons and daughters was handed over to the secular power, that her emancipation would be complete. But what has been the result? Even the Protestant press is obliged to say, with painful reluctance, with a candour stamped too deeply with the seal of compulsion, that "hushing-up is always a bad and short-sighted policy."

But why hush up, and what is to be hushed

up? If anything went wrong under Papal rule, there was only too much anxiety to ventilate it; but now, those who were so anxious to help the Italians to obtain freedom, have at least the good sense to be somewhat ashamed of the result; and certainly stabbing English ladies and robbing them of all their valuables, in the neighbourhood of the Baths of Caracalla, and in the broad daylight, is not a very creditable transaction.*

* Another instance of the result of banishing those who are Divinely commissioned to teach all nations, has come before us lately. "Guatemala," says a writer in the *Telegraph*, "ought to know how to behave like a decent nation, for she has two Chambers, and a President after the United States pattern; and since 1871, when she overturned the clerical party with so much resoluteness as to have earned the special commiseration of his Holiness the Pope, the Guatemalan Republic has rather prided itself upon enlightenment and progress."—*Standard—Roman Correspondence, April* 1874. And what is the first sample we have of this enlightenment and progress, which is attained by overturning the clerical party?—simply an act of barbarism worthy of Ashantee. It may be said that it was the act of an individual, but that excuse will hardly hold good.

It must have required a considerable body of men to carry out the execution of the sentence on Mr Magee, and we do not

Priests and religious have been treated in a somewhat similar manner, but we must suppose there is a special immunity for anything that may be done to them, as such incidents are passed over lightly, or quietly omitted.

Nor do the financial affairs of Italy appear to have prospered better than its morals, for it is not long since an English paper contained a piteous account of an Italian official, who starved literally upon bread and water; and it was said that his was no uncommon case.

But it may be asked, What has all this to do with the religious education of girls, or the religious education of women? It has a great deal to do with it. The evils which from time to time cause the utter disruption of society, do not begin in its lowest strata. The poison percolates down; the higher classes cease to be

hear that any very strenuous opposition was made to it. A state of society where such an act could be done, is certainly not very advanced in civilisation.

Christians, before the lower classes begin to act like demons. Do not let us flatter ourselves that it is of no consequence what we believe. It is of the highest consequence to ourselves, and it may be of the most momentous consequence to others.

Women have the early education of men, and if women have not a complete and definite religious education, it is not likely that they will confer it to their children.

The opinions of the *Saturday Review* and *Pall Mall Gazette* are repeated by and by in *Reynolds' Newspaper* and the penny journals.

My attention has been called lately to a very curious illustration of this process—a process on which politicians would do well to ponder.

In a recent number of *Reynolds' Newspaper*, a paper which circulates by millions amongst the lower classes in England and Ireland, there is a letter signed *Anti-Royalist*, and headed

"European Idolatry." The subject is simply the favourite one with that republican paper, the overthrow of the monarchy. It ends thus —"But happily this state of affairs cannot last long. With the march of intellect comes the fall of royalty. One by one nations overturn their thrones and become free. America, Spain, and France, set us an example. Where shall we find a Cromwell? For the future, when we talk about Indian heathens, do not let us forget British ones. European idols do much more mischief than those of China or Hindostan. I do not speak for myself alone—I speak for the good of my country."

No doubt the writers in this paper would be the very last persons in England to do the slightest personal injury to any member of the present royal family, and probably would be the first to defend them if they were in danger; but it is to be feared that they are educating

the mass of the people to a very different doctrine.

They openly and boldly advocate democracy, but how is democracy to be established in England, except through a coming Cromwell? And how is the coming Cromwell to obtain power, except through blood and untold misery? And who has taught the people to admire Cromwell, and so to desire the advent of another regicide? We are indebted for this to two of the most eminent literary men of the day, Carlyle and Froude.

They have made a hero of a regicide; they have taught the people to admire him; and if the people carry out their teaching practically, who is to blame? They are apt pupils, but they have had very able and earnest teachers.

CHAPTER X.

IN WHAT RELIGIOUS EDUCATION SHOULD CONSIST.

RELIGIOUS education, to be of any real practical benefit, must be thorough. It is strange, but it is painfully true, that theological science is the only science about which men allow doubt. In any other department of human knowledge, men are expected to know what they are to teach, and to teach definitely. In the present day, at least, not to profess to know, and to be uncertain, and to be willing to admit that the most opposite opinions may be equally true, or equally false, is the great qualification for graduating in theology.*

* Even those men who have announced themselves open infidels, have let the world hear their cries of anguish all too plainly.

It was Mill who said, in the bitterness of his heart, that "life

And yet a little consideration would show that theology above and beyond all other

was but a miserable thing after all." So it was to him, certainly; for all the philosophy in the world cannot satisfy the soul's higher cravings, since it is not intended to satisfy them. St Paul also has left a saying on record, about the unsatisfactoriness of human life, but he has added a qualifying clause of the highest importance. If we have hope in this life only, certainly we are most miserable; but it is very evident that being infidel in any degree, does not make men happier. Surely this very fact in itself should be against infidelity: that which makes men miserable cannot be the teaching of a good principle.

Julius Hare in his "Guesses at Truth," says (page 494):—"For the lower orders, religion is the only guardian and guide that can preserve them from being swept away by blind delusions, and the cravings of unsatisfied appetites and passions. If they do not fear God, they will not fear king, or submit to law."

There are few records more miserable than the account lately published of the funeral of Victor Hugo's last son in Paris. The crowds assembled at it, not to pray, but to show their contempt for prayer, and for all religion. It was a civil interment made a public demonstration, to show that men should be buried like brutes; at the grave Louis Blanc told how in the last letter he had received from Barbes, he said, "I am dying, and you will have one friend less in the world. I wish the system of Regnard were true, to allow us to meet elsewhere." Yes, even the most abandoned infidel wishes at the last moment there was a God, or trembles in a terror he cannot conceal, at the anticipation of the sentence which he knows he has so well deserved.

sciences must be true. And if true, it is Eternal truth, and altogether unalterable and beyond the power of men to explain away or to modify.

What is theology? It is the knowledge of God. But how can we know God except He teach us, and if He teach us, can His teaching be uncertain, or doubtful, or obscure? Certainly it may be difficult for us to understand all that God teaches us, because we are finite and He is infinite; but what He teaches is equally true, whether it is within the range of our comprehension or not.

A child does not understand the science of astronomy, but is it any the less true? But it is argued that we should not believe anything which we cannot understand. Certainly we should not believe what we cannot understand, if it is within the range of our powers of reason, but if it is beyond the range of those powers, and we have a sufficient au-

thority, then it is contrary to reason not to believe.

Our reason and our conscience teach us that there is a God. Our conscience teaches us, because we know that we have not made ourselves, we know that we exist; we know, therefore, that there must be some cause for our existence. Our reason teaches us that the faculties of our physical nature are so surpassingly wonderful, and exhibit such an evident amount of design, that it is impossible that the greater powers of the soul should not be equally favoured. Our reason tells us that there never has been a mere creature endowed with the power to create, and that there never will be a creature endowed with that power. It is He that hath made us, and not we ourselves; how then shall we choose but fall down and worship our Maker?

Our conscience teaches us that there is a God. Even the heathen are not altogether

without knowledge of Him in this respect, and are so far a light to themselves. It would be indeed truly contrary to reason, to suppose that we could be ignorant of God because He is our Creator; and for the same reason, precisely, we must be bound to obey Him.

The first element and principle of religious education is to teach a child its moral responsibility to God. Much that might have been said on this all-important subject has been omitted in the chapter on Moral Education, and is reserved for the present chapter.

Moral education and religious education are, in fact, almost synonymous terms, for there can be no morality without religion. We cannot impress this too deeply on our own minds, or on the minds of those whom we have to teach. Why should not the poor man rise up against the rich, and compel him to give him of his abundance, if the moral law of religion

did not forbid? Why has the violation of every right followed most surely, and often most swiftly, on the demand for the "rights of man." Because the rights of one man, apart from Divine right, are the wrongs of a hundred others. The man who claims his "rights," allows no claim for the rights of others. He must have all, and when he is enabled to enforce his demand we know what the results have been.

Let us begin, then, by teaching our children from the very cradle the grand principle of religion, submission to Divine Law. God wills, God forbids, let this be the rule, clear, plain; and enforced, not by our own authority, but simply by the authority delegated to you by your God and theirs.

But I can hear some philosopher of the nineteenth century exclaim, "What folly—what effete superstition—what trammelling of the reason—what an enslavement of the power

of the will!"—And pray, do you never trammel the power of your children's will? do you never compel their reason? do you never chastise for your own pleasure? If you do not, what a bedlam your household must be. If children and dependents are to follow their own inclinations, apart from any control of yours, what suffering, what misery must result!

But no; it is only submission to God to which you object. You sternly demand submission to yourself—yes, even submission to your caprices, and perhaps to your sins. But you will soon learn to your cost the result of such teaching, and yet, such is the blindness of the soul which has chosen the devil for its master, that you will blame every one except yourself.

You must have a master, and you must teach your children, either by principle or example, to submit to a master. There are only two possible masters—God and the devil. You

are perfectly free to choose, free as Eve was to taste or not to taste the apple.

But remember very distinctly that you must choose. You cannot say, I will not serve God, and I will not serve the devil. You must serve one or the other; such are the conditions of human life. How many are there, who fancy that they can take a middle course—there are no middle courses. There is a road to heaven, and a road to hell, and every day, and every hour of the day, we are either travelling the one in company with the holy angels, or we are travelling the other in company with mocking fiends.

A day will come when we shall no longer have power to choose our company. Into which company have we introduced our children? If we leave them to themselves either purposely, or from indifference, we are virtually placing them on the road to hell, because their natural inclination is to evil. Is there any

need to prove this point? Go to your nursery for half an hour, leave your children perfectly unrestrained, and watch the result.

How soon the quarrel arises, how soon the angry word, how soon the selfish appropriation of the property of others, how soon the rough blow! It is a little world, this nursery of yours; where each one knows of no right, but the right of selfish desire to possess. It is a small Commune, where the strongest tries to crush the weakest. But what then? You must not interfere with the "rights of man." Liberty, equality, fraternity, is your cry. Liberty, not surely to possess your property, only the property of your neighbour. Equality, but not to the derogation of your own rank and dignity. Fraternity, but not to the extent of obtaining a brother's share in all your possessions. Good—but you must be consistent; if you are not, others will be consistent for you. Do not think, like Esther, that you will be exempt

from the torrent of destruction—no! You ought rather to be the first to suffer.

There is to be no restraint in the nursery, it is an infringement of the rights of reason; there is to be no restraint in the schoolroom, our youth should be allowed to form their own opinions and carry them out. There should be no restraint for young men in the college, or for young girls in society, it is an undue interference with the liberty of the subject. Be it so; but may God of His mercy grant that we may have passed away to the land of true liberty, to the land where there is the freedom of truth, before the storm bursts which this system of education is carefully nursing.

We must give our children either one kind of education or another, we must give them either Christian education or heathen education; and remember what has always been said, there is no doubtful line between the two.

There is no border-land between the kingdom of God and the kingdom of darkness; there is no neutral ground where we can be free from the restraints of God's law, and safe from the powers of evil.

But to return to the popular objection, that teaching children morality, as founded on religion, is derogatory to the faculty of reason. I maintain the contrary, that to do so is the exercise of the highest reason, and that not to do so is, to use very plain English, to be a fool.

In other words, the Christian parent who educates his children strictly and carefully in the law of God, is a man who exhibits the highest wisdom, is the true philosopher.

The parent who refuses his child such education is a fool, and yet his intellectual capacity may be great in his own estimation—why? What is reason? Whence does it come? What is its object?

What is reason? Reason is that faculty of

the mind, by which we distinguish truth from falsehood. But in order to enable us to exercise our reason perfectly, or in other words, in order that we may be enabled to exercise our reason with infallible certainty, our reason itself must be perfect.*

And here we have the key to many useless controversies. Men say we should use our reason. True. But they say further, we should be guided entirely by our reason;—true again, with a qualification which at once alters the whole case.

If our reason were perfect, we should be guided by it; but as it is not perfect, we cannot be guided by it alone.

For example, one man or woman says he or she is guided by his or her reason in matters of religion, and becomes a particular

* I may desire very much to walk straight, but if my leg is injured, I am unable to do so, in precisely the degree to which the injury incapacitates.

Baptist; another, clinging equally to reason, becomes an atheist. Now, it is clear that reason is at fault, or rather that our powers of exercising reason are not perfect; because if they were, reason being a faculty of mind, by which we distinguish truth from falsehood, we should all agree on every subject in which we exercise our reason.

Whence does reason come? Reason, certainly, is a faculty which is given us to distinguish truth from falsehood; and it is given to us by our Creator—therefore, we must use this faculty in dependence on our Creator. And here is precisely where the Christian and the infidel are at issue, and where Christian and infidel education part at right angles from each other.

The infidel says, "My reason is my own; I stand independent of any control over its exercise. I believe in no first cause, I am

a cause to myself; I believe in the natural perfectibility of man."*

The Christian says, "I believe that I was created by God, and I owe allegiance to Him as my Creator. He gave me the gifts of reason, therefore I am bound to exercise my reason in submission to Him. I believe in revelation; it is difficult to suppose that a God who has created me would have withheld every knowledge of Himself; I find that knowledge is imparted to me by revelation. Revelation tells me that my reason is not perfect, because it has been defiled by sin, which prevents it from discerning truth

* It may be observed that this belief has been held on very intangible grounds. Those philosophers who have believed and taught the perfectibility of man apart from Divine assistance, have certainly not given proof of their theory, if the conduct of their followers is to be taken into account. The invariable result of all such teaching is anarchy and confusion, bloodshed and strife. Secular education, from which all religion is to be carefully excluded, is now the grand method by which we are to attain perfection and national greatness.

perfectly. Revelation tells me also that there is a gift called faith, which is necessary to me in order that I may use my reason rightly, and that to obtain this gift I must ask for it by humble and earnest prayer."

What is the object of reason?

The object of reason is to enable us to act like rational beings in contradistinction to the brute creation, who not having reason are guided by instinct, and are not therefore responsible for their actions. But having reason, we are responsible for our actions.

Yes, and this is a subject on which our responsibility is great, as regards the way in which we educate our children.

We may make or mar their lives, by our attention to or our neglect of education in temporal matters; but we injure a life, to which life here is but a dark dream, when we are

guilty of the least neglect of their religious education.

In the present day, religious education is more than ever necessary. Women may be, women can be, the salvation of the country. If men, by their infidel teaching, are pouring in a broadside of destruction on all ranks of society, let women take their own place, in their own sphere, and let them do the noblest mission that women has ever done.

Let them begin the great work at once, and let them not end there. They may not obtain the franchise for their sex in this world, but let them obtain eternal freedom in Heaven for their children, for their friends, for those who are dear to them. Let them teach, not in the pulpit or in the professor's chair, but in the household and at the domestic hearth. No woman need want a mission nor occupation, nor interest in life, while she has the care of immortal souls.

It was a woman who nursed the Infant Saviour of the world. Let us learn from her the dignity and honour of motherhood, and if we are not mothers according to nature, let us be mothers according to grace. It was a woman who sought the Infant Jesus, when He appeared to have strayed from His home. Let us learn from her to watch with tenderest care over those who wander from the path of truth, to follow them with our prayers, with our anxieties, with our presence if necessary. It was a woman to whom Christ was obedient at Nazareth. Let us teach the young lessons of subjection, that they may learn the dignity of submission to law, and how to honour all women for the sake of that sinless one.

It was a woman who bore the scorn of the Pharisees, and the contempt of the world, when she threw herself at the feet of her God, and washed them with her tears of sorrow for her sins, and the rich ointment of her poverty.

Let us learn from her to bear contempt, and coldness, and indifference in well-doing, and to fear God rather than man. It was a woman who stood by the Cross of Jesus, when strong men forsook Him and fled. Let us also stand firm and true beneath the Cross, heeding but little the contempt of sinners, the scoffing of the multitude, or the more refined, but not less cruel, scorn of the wise in their own conceit.

CHAPTER XI.

OF THE CONDITIONS OF RELIGIOUS EDUCATION.

THE two important and essential conditions of religious education are truth and example.

The constant sneer of the scoffer in the present day is this: The world has known Christianity for eighteen hundred years, and it is no better.*

It is scarcely possible to take up any work on the subject of religion, of education, or of

* In a work called "Causes of Social Revolt," written by a clever and educated man, Captain Maxse, R.N., we find the following at page 80. Speaking of Canon Gregory's sermons he says, "I hope I shall not be regarded as profane, if I remark that the Canon is not without a nostrum of his own. It is to believe in Christ. The world has, at least, had the benefit of the Canon's proposal for eighteen centuries, and the result is hardly satisfactory."

science, without finding some such sophism. But, be it remembered, that the danger, in one sense, is not altogether without cause. Christianity is not in fault, but the professors of Christianity have brought discredit on their faith. Infidels are the sharpest criticisers of the faithful. They know very well what we ought to *do*—even if they are not very clear about what we ought to believe. They see very plainly, first, that faith must be one; hence their occasionally ingenious and qualified expressions of admiration of the Catholic Church, for its unity of doctrine; and they are greatly amused at the angry divisions of sects. Secondly, they see also that their theory and practice are not always combined, that Christians, for instance, say in one breath that they renounce the world, and in the next make every effort to secure its good-will and approbation.

By the term, infidel, I do not mean those

men who have actually and openly revolted from God, who altogether deny Him. I include those who are good enough to give a sort of condescending patronage to Christianity, as not altogether the worst of all possible religions, and as being necessary for women, and those who are incapable of the exalted heights of masculine intellect. I include men who say they believe in God, but who deny Him in every action of their lives, who profess faith in a Creator, but will not for a moment allow that they owe Him the duty and subjection of creatures, or that He can be allowed to interfere in their affairs, temporal or spiritual.

The religious education of children must be such as to teach them both to believe and to practise their belief; but if you yourself are uncertain in your belief, and inconsistent in your entire life, how can you instruct others?

We have had enough and too much reli-

gious controversy. Words are good and necessary as explanations; but they are seldom good as mere argument. We need faith to enlighten our reason. You hold one opinion, and your neighbour holds another. Both cannot be right, for faith is one, what then are you to do? We are told in Holy Writ. "If any of you lack wisdom, let him ask of God, who giveth to all men abundantly, and upbraideth not; and it shall be given him." He upbraideth not; our past folly and unwisdom may have been great indeed, but He is our Father, and knoweth the weakness of His children. Our present need of wisdom may be great, for there may be a choice before us on whose issues our whole future life will depend; not our life here, but our life hereafter. We need wisdom—we women above all—for our wisdom is our strength, our armour, our defence, our surest power against a subtle and vengeful foe.

Let us pray for it, and let us pray as those who desire to have that for which they ask.

We must then ask ourselves, What is truth? for we must know ourselves, before we commence to teach others. It will not do to put the question lightly away from us. It will not do to say, "Of any number of possible opinions, this may be true or that, I am incapable of deciding." It is wonderful how humble we become when we are indifferent, or anxious to shirk a painful question. But this is not even the semblance of humility. Humility is truth. You, a rational being, with rational soul and mind, are bound to exercise your reason, and to know what you believe, and to believe rightly. Let us put this question plainly, for it is one of the most momentous importance. It is a subject which men are above all anxious to get rid of, to pass over, to exclude from their thoughts, on any or every pretence. Men will give a lifetime to

the investigation of a science, they will toil early and late to attain some literary renown in a favourite pursuit; but they will not give a few hours to the consideration of the highest and sublimest study which can occupy the human intellect—the study of the science of theology.

They choose to think that it is easy, they choose, perhaps, in the same breath, to think that it is difficult; every excuse, any excuse, to avoid that to which they are supremely indifferent.

Let us return again to first principles. God is our Creator: He has placed us in this world under certain physical conditions to which we must pay the most strict attention, if we wish to preserve our lives and bodily health. Besides our physical existence which we have in common with the brute creation, He has given us a spiritual existence. Our spiritual being is also under certain fixed con-

ditions; and is regulated by laws equally, or rather far more sublime than those which regulate our natural being. If we disobey Divine law in either case, we die; but as the death of the body is of infinitely less moment than the death of the soul, it is our duty, our interest, to attend first, and above all, to those spiritual laws which are necessary to form our spiritual life.

If we do not understand them, and if we do not observe them, we cannot teach them to others. If we do not understand them, we shall be incapable of explaining them; if we do not observe them, our lessons will be defective and ineffective, because they will lose the great qualification of example.

We must desire to know, seek to know, and we must not rest until we do know truth. We must remember that truth is truth and is One.

One half of the scepticism of the present

day has arisen from a miserable indifference to truth, on the part of those very men who profess the highest philosophy. But is indifference to truth philosophy? Is it reason to say, there are so many religions they cannot all be true, therefore none of them are true.

Is it not more reasonable to say, there are many religions, they cannot all be true, only one can be true; because God cannot have left His creatures without the knowledge of how they were to serve Him in this life, and how they were to attain happiness in the next. One of them must be true, because there is always some certain law which regulates the conditions of physical being, and we cannot believe that spiritual being has been neglected by the Maker of all spirits.

You must give your children example. Having taught them what is truth, you must teach them how to live truth.

It is to be feared that the lives of profess-

ing Christians have done more or at least as much harm, as the writers in Essays and Reviews.

What painful contrasts we see every day between theory and practice! We profess to be Christians with our lips, and deny every precept of Christianity in our lives. And then we marvel that the peace of God does not dwell in our households.

Even those who do not altogether deny Christianity are living far from it. What is the meaning of this ardent desire for wealth? What is the meaning of this mad craving for pleasure? What is the meaning of this reckless waste of precious time? What is the meaning of this gross neglect of the poor; of servants, of dependents? What is the meaning of this selfish expenditure of money on personal comfort, even on personal luxury; while Lazarus is dying at the gate?

My God! and this is called a Christian

land. It is believed to be a country where the precepts of Christianity are respected and observed.

Dives goes to the opera, or worse, wrapped in his costly robes, surrounded by his many attendants, encompassed by luxury at every step, encompassed by everything that can give gratification to the senses; putting from him every sight or sound of misery, except the fictitious woes before him, which only enhance his own immediate comfort and enjoyment. And Lazarus? Ah! Lazarus has crept under an archway open to the winds of heaven, hungry and starving, cold and naked and miserable, to sleep if he can—if the stern guardian of the law will let him—a poor pitiful broken sleep, in which he dreams, perhaps, of better days long past, or of terrible vengeance which he will yet help to execute on Dives.

The Christian woman goes to her evening's

amusement also. She has spared herself no luxury of dress or adornment. One of her jewels would probably build an almshouse, or better still, help a poor family to rise to a fair position in the world, after it has been crushed down by sickness or unmerited misfortune.

She denies herself nothing; why should she, since she has no motive for denial? She is utterly careless of her household, and perhaps only some little spark of maternal affection serves to prevent her from being equally careless of her children. She spends her hours in that laughter which is often weariness, in that excitement which is often death, in that very eager struggle for distinction which is frequently misery. If she entertains at home, her entertainments are gall and bitterness to her, unless they are in some notable way more costly than those of her neighbour, when her neighbour visits her;

while her neighbour in turn must outshine her.

Do I overdraw this picture? Am I not saying only what has been said yet again and again? But where is the use in saying when there is no doing?

Lazarus lies at the gate to accuse her. Perhaps in her own household there is some young girl whose soul is as dear to God as the soul of her mistress, and that girl may be on the road to ruin. One word might save her, a little careful supervision might have saved her from temporal as well as eternal danger; but there was no time for that word.

The mistress whose care she should have been, was too much occupied with the fashionable follies of her fashionable career, and the maid was left to fall, hopelessly and unhelped. All that is done is to drive her away with scorn from the household, as a vile wretch, unfit for words of kindness or deeds of mercy; but

the cause of her fall, the man who has led her on to destruction, receives an easy pardon for his offence, if, indeed, his share in the evil is considered an offence at all.

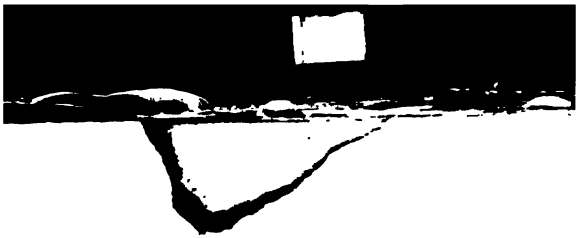
In the name of God I ask, How can you educate your children for God, when you live your life without one thought of Him? Which are they to follow, your words or example? which are they to believe, what you teach or what you do? which are they to be guided by, your instructions or your manner of living?

CHAPTER XII.

FIRST PRINCIPLES—ARE WOMEN TO BE CHRISTIAN OR PAGAN?

A GREAT deal of unnecessary and very angry controversy might be spared, if first principles were plainly stated, and if the subject under discussion were thoroughly understood. People will go on contending for ever about some point on which they differ, simply because one does not or will not understand the other.

Prejudice is the great cause of this kind of misunderstanding, and we all know how difficult it is to overcome prejudice. Even those who suffer the most themselves from prejudice, are not unfrequently the cause of



much suffering to others. But prejudice is irrational. It is as irrational to form a judgment on any subject, which is influenced by prejudice, as it would be to examine some object of natural history, under a coloured and distorted lens. It is curious, but it is true, that it is only in matters of the highest moment that we allow ourselves to be thus misguided.

In the present day, when women have become a special subject of somewhat angry controversy, there is considerable danger that the consideration of her claims and position should not be undertaken with impartial candour, that it should not be entered upon with dispassionate fairness. I would beg some attention to a few words on this subject, and I would ask both men and women to reflect on them carefully before passing judgment, before accepting or rejecting those suggestions.

There has been very strong discussion as to what women should do, or should not do, as

to whether they are physically capable of the academic studies hitherto solely undertaken by men. There has been a very loud demand for perfect freedom for the sex, and for equal social and domestic advantages with men. There are strong assertions made, that women are not to be bound to any kind of obedience whatsoever to the other sex, and it is said that a lady doctor, who married lately, had the ceremony performed in the Registration Office, to avoid the utterance of the word "obey." This was at least perfectly consistent. If women are not bound to obey on religious principles, they are not bound to obey at all; and it is difficult to see on what principle men, who have sanctioned and legalised purely civil marriages, can expect any kind of obedience from their wives.

The one question which does not appear to have been taken into consideration, is simply this. Is the matter to be discussed from a

Christian point of view or not? If from a Christian point of view, then let it be discussed on Christian principles. If from a heathen point of view, then let it be discussed on pagan principles.

There really can be no compromise about the matter. We may deceive ourselves. We may evade. We may shirk the question. But this is not reason; you cannot occupy two places in space at one and the same time; you cannot maintain at one and the same time two essentially opposite propositions. It is not reasonable. It is not logical.

Either you purpose to guide your life on Christian principles, or on pagan principles. You cannot "muddle and meddle" the two. If you do, your acts and your character will be inconsistent to the last degree.

The first question, then, is not whether women are able for this or capable of that, but what is the place which God has assigned

to them in the economy of creation, and how far will this or that employment be suitable to them under these conditions!

How much unnecessary controversy would be spared, if this only was made the starting-point of every argument!

In considering the position and place of women, we must consider what God intends them to be—what He has created them to be.

If we do not start from this point, we must go wrong. Our theory, however elaborate, will be out of harmony with the actual condition of things, and therefore it will not work. If we try to carry our theory into practice, we shall find nothing but confusion.

In Christian countries, the first thought of those who wish to benefit themselves or others should be, Is this scheme of mine in accordance with Christian principles? Unhappily, this seems too often to be the last thought.

A certain place is asked for women. I do not consider now whether the demand is right or wrong; generally such demands are partly right, and partly wrong. Is it asked whether this plan is in accordance with the Christian idea of woman?

The infidelity of the age is painfully manifest at every turn of life, social, public, intellectual. Yet, let it be said once again, we are supposed to be a Christian nation. We are supposed to believe, that some eighteen hundred years ago the Son of God came from heaven to earth; that He lived to be our example, that He died to be our salvation; that He left us certain directions for our lives, which we are to follow under the terrible penalty of eternal loss if we fail, under the blessed promise of eternal reward if we are faithful.

Amongst other things we were told not to love the world; yet we set our affections on it

with a tenacity that nothing can shake. We were told to prepare for a kingdom which is to come, but we are absorbed to our last breath in securing earthly possessions. Let me ask you, you who are reading these lines at this moment, What is your life? Is it a Christian life or a pagan life? Is your life strictly based upon the Divine precepts, which you are bound to obey by an obligation from which you cannot free yourself?

But you will say, What are we to do? we are in the world, we cannot change our position or station in life. We cannot be singular. Ah! that is the real point, that is the real question. You do not wish to be singular, that is to say, you prefer deliberately, with your eyes open, to walk the broad way in which your friends and neighbours are walking, because if you go on the narrow way, a good many people will wonder, will stare at you for a little while.

Well, it is quite a matter for your own choice, quite a matter for your own decision. There are two masters, and only two. You must serve one or the other; you are serving one or the other at this moment.

And if you are serving God, how are you serving Him? Here, again, is a momentous question! Are you trying to give Him as little as possible, and the world, or in other words, the devil, as much as possible? You would not serve an earthly monarch so. You only keep your half-hearted devotion for the King of kings.

We must then come to some definite conclusion as to the course of our life. But this will be difficult. Yes. But it will be infinitely more difficult to find out, at the end of our lives, that they have been utter and total failures.

If a man steers an uncertain course, he will never win the race, even though wind and tide

should be in his favour; even though all the muscular power in the world should be in his boat. You must aim at the target which you wish to reach; and would to God a thousand times that men and women were one-half as earnest in securing the heavenly crowns, which are offered to them for successful running in the eternal race, as for the poor distinctions of time and sense!

This want of earnestness, of reality, of determination of purpose, is eating out the heart of our social life. However bad they may be, there are not so many who would like openly to avow themselves infidels. If they are neglectful of the precepts of Christianity in practice, they are not yet willing to deny it in theory.*

* But the lower classes are more straightforward in their belief. They are not at all troubled with conventional restraints.

For the present, Christianity is fairly respected by the upper classes, and any very open denial of it, at least if it is not made under the guise of "advanced opinions," and a great claim of superior mental power, is not fashionable. Neither is democracy likely to find favour with the upper ten thousand, for the reason

And this apparent acquiescence seems to soothe the conscience, and to make the broad way easy and pleasant.

But we are what our lives are; and we ask again, Are we living Christian lives? are our lives based upon, and our actions guided by, Christian principles? or do we profess Christianity with our lips, and practise paganism with our actions?

already stated. But there is far more open unbelief amongst the poor than their superiors would like to think. We take the following extract from a paper which commands an enormous circulation: "ROBESPIERRE.—On Tuesday a social tea was partaken of in the Eclectic Hall, Denmark Street, Soho, to celebrate the birthday of Maximilian Robespierre. After tea Mr —— was called to the chair, and in a few well-chosen words testified to the worth of the great author of the 'Declaration of the Rights of Man.' Messrs —— and others took part in the proceedings, and resolutions in accordance with the spirit of the meeting were passed."

CHAPTER XIII.

THE CHRISTIAN WOMAN IN SOCIETY.

WHEN our Lord founded His Church on earth, He left plain and explicit directions how His disciples should live. Nothing can be clearer. He directed them on matters of faith, He directed them on matters of practice.

He taught His disciples that as there was only one God and one Baptism, so there was only one Faith; which they were to teach all nations, which they did teach all nations. The Christianity taught by the apostles was no hazy theory of belief. If it had been, the world would not have been converted by it, and men would not have died for it. On the question of practice, their doctrine was equally explicit.

Our Lord Himself preached a sermon in which He inculcated certain precepts with the utmost distinctness.

"Blessed are the poor in spirit, for theirs is the kingdom of heaven." Certainly we cannot by any possibility interpet this to mean that they are blessed who are proud; and yet pride is one of the devil's works for which the world has the greatest possible respect. Even when beauty is described, we have the "proud lip," the "proud eye," and the "haughty brow," indicated as a special object of attraction. And mankind generally considers the poor in spirit utterly contemptible. Be it observed, however, that poverty of spirit and meanness of spirit are not by any means the same thing.

"Blessed are they that mourn, for they shall be comforted." If there is one thing the world hates more than another, except poverty, it is mourning of any kind. When the nearest and

dearest relative dies, the first thought is to get away from the scene of grief, to distract ourselves by change from the recollection of what is painful.

The one object of fashionable life is, to avoid any sight or sound or sensation that would cause the least discomfort.

We are told not to return evil, but the first thought of a man certainly is, to "give as good as he got." Women, it is to be feared, are equal adepts in the art of retaliation, though they may express their retaliation in more delicate language.

In the Epistles, written for the instruction of the early converts to Christianity, we have some brief explicit directions to women, as to their mode of life; and we catch incidentally some important views of their work.

St Paul, writing to Timothy, says, "I will therefore that women pray in every place, lifting up pure hands without anger and conten-

tion. In like manner also in decent apparel, adorning themselves with modesty and sobriety, and not with plaited hair, or gold, or pearls, or costly attire. But (as it becometh women professing godliness) with good works" (1 Tim. ii. 8–10).

Here we have plain directions what the Christian woman is to do in society, and what she is not to do. She is to be clothed in "decent apparel." Is this the costume of the present day in fashionable circles? Is it any wonder that cases in the Divorce Court are on the increase, since Christian women have forgotten the common precepts of Christian modesty?

Is it any wonder that unbridled licentiousness has its sway in places of public amusement, when there is no salt in the domestic circle to sanctify that without? If men see women whom they should respect, destitute of common decency in their apparel, no wonder

that they cease to respect all women. And what is the excuse for this evil? Fashion. We must do as others do. Unhappily there are some women who are not content even with this. They not only will do what others do, but they will do more.

And the evil has descended, as such evils must, to the very lowest ranks of society. We who have had charge of the instruction of girls of the poorer and the middle class, know it too well. Of what use is it for us to entreat, to implore them to be modest and moderate in their dress? They, too, must do as others do; and the pence or the shillings that should be laid by as a provision for sickness or age, are squandered miserably, and worse than uselessly, in dress.

We hear a great deal about the number of unmarried women; but is it not true that many men are afraid to marry, because they know they cannot afford to dress their wives as

their wives are determined to dress? Many a girl of the middle class spends as much money on a sealskin jacket as would probably have supplied her whole wedding outfit.

Those only who have had the care of the young know how this love of dress grows and increases, and deepens until it becomes an absolute passion. Are there no women in London, of the "upper ten thousand," who will try to save the lower million by their good example?

Immodesty and extravagance of dress are very near companions, and extravagance of dress generally leads to far worse evils. It leads to them as a cause to an effect.

The mind that is absorbed in ministering to vanity, is not likely to be very watchful over itself. The girl who is bent on adorning her person, is seldom careful to adorn her mind.

Freedom of speech follows freedom of manner. The whole moral being is vitiated.

The outworks are broken down, the citadel will be an easy prey.

It is with good works that women professing godliness are to be occupied, and certainly extravagant adornment of the person is not a good work; neither is it a good work to be found at public amusements, where others do and say what no Christian woman should see or hear.

The place of a Christian woman in society, is essentially to give good example. Her life must be a Christian life. It was precisely the modesty and sobriety and suitable apparel of Christian women which attracted even heathen philosophers, and which made Libanius exclaim, "O gods of Greece, what women there are amongst these Christians!" And truly he might say so, seeing the mother of St John Chrysostom, though left a widow at twenty, living the life of a widow indeed, and devoting herself to the sacred and God-

ordained cares of maternity as no pagan woman would do.

And this is just the difference between the pagan and the Christian woman. The Christian woman, with a higher ideal and a nobler aim, does not strike the imagination so forcibly.

The pagan woman, with her wild ideas of her revenge, and her idea of human honour, true in some sense, looks to do and dare, what Christian women would dare also, if they knew not of a higher law.

The daring of the pagan woman is the daring of mere force, of a high courage, but of a merely human courage, good in its way, since we are composed both of body and soul, but as infinitely inferior to the spiritual strength of the Christian woman as mind is to matter.

And this difference is brought out by Shakespeare, however unintentionally, in the charac-

ters of Volumnia, and Catherine of Aragon. Volumnia is the Roman woman to the very teeth, wanting, perhaps—for no one character can be a perfect type—a little of the maternal love and purely patriotic fire of the mother of the Gracchi. Her character is epitomised in her words to Virgilia:—

> "Leave this faint puling! lament as I do
> In anger—Juno-like."

But Catherine laments in tears, not the tears of a childish sensibility, but of a Christian woman of a great soul, praying and forgiving. She is made to say most fitly in her dying hour—

> "Like
> A queen and daughter to a king inter me;"

for truly she had lived and suffered, not only with the dignity of her earthly state—for *noblesse oblige* might have been her watchword—but also with the royal dignity of the daughter

of a heavenly King, whose piety was as great as her charity was unquenchable.

The words, the look, the dress, the bearing of the Christian woman in society at the present day, is of the very highest importance. And, truly, were women to work their mission, as they might and should, there would be little time for frivolous pleasure; and this terrible craving and unrest which possess so many persons like a spirit of evil, would soon be exorcised.

The position in society which we find ourselves in, is to us a simple and sure indication of God's will. Earth is the garden, not indeed of Paradise, but of preparation for Paradise. It is the culture-ground for Heaven. It is the place where the Eternal Gardener works all day long, with and for our souls—works to make them beautiful ere He transplants them to His kingdom, where no pruning knife is needed, for sin can never enter there.

When our little ones die, we like to think of how they are transplanted by the hand of Love, to that land of grace and beauty, where the snows of winter never chill, and the sun of summer ever shines. But what of ourselves? are we not also children of the Great King? Is not the Reaper waiting for us also? Is He not coming near, perhaps not far from the door? Are we ready for the gathering; for as we are then so shall we be for ever? Are we doing our best to help others to be ready also?

The scorching blast of the simoom in the desert, is not more destructive to human life, than the withering, blighting influence of a worldly woman. Although we do not approve of some women who devote themselves professionally to the healing of bodily ills, yet we know that there are some who desire to do this, and assist others to do it, from the purest and noblest motives.

But even were this employment more freely open to women than it is, there would always be many who could not possibly follow such a career. But a nobler and more blessed work is open to every Christian woman in the land. There is no woman who has not influence—there are few women who have not great influence, if they chose to exercise it.

And for what is woman's influence generally used? Is it for good? is it for God? is it for heaven or for hell?

There are, thank God, good women in the world, and many. There are, thank God, women who do use all their influence, not in noisily demanding their "rights," but in using their right—the truest and best right—the right to exercise a most happy influence over all with whom they associate.

But the results of good are not generally so apparent as the results of evil.

We see and know its source, and are wit-

nesses of its wide-spreading desolation; but though we see, we scarcely notice, the gentle influence of the summer sun, nor can discern the process of the hourly increasing beauty of the opening flower, or the ripening of the luscious fruit. But none the less is it well accomplished. We must sow by all waters; the reaping may be far away, but it will be proportioned to the faith and love and earnestness of the sowing. No grains go to loss which are planted in God's garden, no toil is unremembered that is suffered there.

Even if we speak never a word, example is the most powerful sermon; and if we can do something to give good example, so much the greater will be our reward.

One-half the evils of society are caused by bad example, by thoughtlessness, or the want of moral courage. The English matron has no need to train her son to deeds of valour in the battle-field, to excite him to vengeance

on his foes, to teach him pagan lore. But she has need, and grave need, to teach him Christian courage; to teach him how to stand the fire of criticism, of ridicule; to teach him to do valiant battle for God and truth—a battle far harder, and far nobler, than that with material foes.

A woman who gave her whole life's influence to such a work, would have truly a noble mission; none of us are without influence; if we have but little, let us use it well; if we have much, let us think of our responsibility with thankful fear.

There are few social circles in which we do not find the influence of some one woman predominant. It is not always possible to account for this predominance; for it is not always the result of particular talent, or wealth, or position; still, either of these things are likely to give a woman considerable power in society. But is it not frequently the case, that women

use this power too frequently for their own selfish purpose, for their own personal gratification, instead of for the good of others?

The frivolous folly of a frivolous education shows itself painfully, the moment a woman attains any position in society in which she is specially looked up to. The ambition of such a woman is to be the leader of a certain set—the centre of attraction of a certain circle—and what sacrifices she makes to attain her position, or to keep it! And, it may be added, what sacrifices she inflicts on others. In her reckless infatuation, home is forgotten; and her smiles and wiles are not to draw closer the golden chains of home affection, but to attract for a time the poor foolish moth, who flutters round the glittering flame. What cares she for the consequences? what cares she for the fatal evil she does to the souls of others, and which no after tears or prayers of hers can ever undo.

At best, all this comes from thoughtlessness, from ignorance, from vanity never corrected in childhood; from a defective education, which has not taught her to discern between good and evil, which has never led her aspirations to a higher life.

But if the woman is deliberately bad, she flings the arrows of death round her at every glance. Those who are not of the world, or in it, are too often made the depositories of the secrets of broken hearts. The crushed and the wounded naturally turn to the friend who is far removed from such scenes, for consolation, for advice, for the support which true religion alone can give. Those who have left the world for the cloister do not cease to love those who are without, do not cease to weep for their sorrows, only their tears fall before the altar; do not cease to rejoice in their joys, only their gladness is more glad for heaven than earth.

And if there is one sorrow more sorrowful than another, it is the bitter desolation caused in what was once a happy home, when some woman uses her influence with diabolic art, to sever wife and husband, to break up all sanctities of the domestic shrine. There are such women, and such work is done. And the women who do this work are, for the most part, women of little personal beauty, and are rarely women of any exceptional talent. The secret of their success is the secret of all evil: the constant inclination of a fallen race to that which is vile, instead of that which is pure and true.

But is the woman alone to blame? No! and a thousand times no! When Adam said, "The woman tempted me and I ate," he forgot his manhood. It comes ill from men to throw the blame of their evil deeds on women, whom they consider the weaker sex.

It should be their part to shield woman from

evil, not to be her tempter. It is ill-done when they use the strength of their manhood to crush the weak, and when they are the tempters and the destroyers.

One sin brings many sufferings. Men may talk as they will of reason, of moral consciousness, of being a law to themselves, of the superstitious restraints of religion; of liberty and equality of free love; not even using it in quite its worst sense, but in the sense that marriage is but a civil tie, and as such, one which can be, which should be, rescinded at will. But putting aside for a moment the all-important question of Christian morality, does this kind of life tend to the general good? A man may say that he only wishes to have such freedom as will allow him release from a tie which has been a heavy chain, and that his partner in the burden of life is equally anxious for release. But when such a state of society once obtains, no person of ordinary candour can deny that the greatest

licentiousness would follow, and who will dare say that such licentiousness will add to the dignity of manhood, or the honour of woman.

Let it once be thought possible that there can be the least infringement on the sanctity of the marriage tie, and the door is open to endless evils. We have known a wife, a pure, a good, a true and gentle woman, to be compelled to ask to her house the wretched girl who was trying to win her husband's affection, and for whom he eventually left her. Family circumstances compelled us to be the witness of that woman's heart-broken anguish, but also of her noble patience. No word of anger or reproach ever passed her lips, while day by day the fatal drama was being enacted before her eyes. But, I believe, only for children for whom she strove to live, despair and anguish would have broken her gentle heart. Who was most guilty, the girl brought up in a fashionable school, and educated to a fashionable life, without one

thought of God, of self-restraint, of moral principle, or the man who certainly was not deficient in knowledge of his duty, who had made vows at God's altar, to love and cherish the woman he was so basely betraying?

We pity the poor victim of the drunkard, who is kicked to death in religious and happy England, but her torment only lasts a few moments. What shall we say of the weeks, the months, the years, perhaps, of cruel misery, which some men who boast of their intellectual powers, and their social advancement, can inflict upon their wives?

If these would-be reformers, who are so very anxious as to what goes on in conventual houses, where peace and harmony reign supreme, would turn their talents and attention to social life, both in the upper and lower classes, their superfluous love of interference with the business of their neighbours, might find more useful occupation.

CHAPTER XIV.

THE OCCUPATION OF WOMEN.

THERE are two classes of women who require occupation, or, perhaps, we should say there are two kinds of occupation required for women. The woman who has to earn her bread by her labour, must have employment in order to live; and the women who do not need employment for pecuniary assistance, require it as a means of spending their time profitably, and with pleasure to themselves.

In considering the question of female employment, I do not think that this view of the subject has met with the attention it deserves. We live in an age of unrest, and that unrest has extended itself to all classes of society.

In some respects it is advantageous, as it incites those who might otherwise dream away their lives, to be up and doing. But, on the other hand, it is the occasion of a great deal of activity which is neither useful to the subject nor the object.

Every one must be doing something now; and more, every one must do that something in public.

Applause, notice, and newspaper paragraphs concerning their work, seem quite as necessary to some constitutions as curry and chilis to an Indian *bon vivant*. But the circumstances of the age are such that this is a normal state of being, perhaps we might almost say necessary.

Increased facilities of postage, railway, and telegraphs, have set the world in motion both physically and intellectually, as it never has moved since the creation, and we only want a good aeronautic machine which shall surpass

railway speed, to make life something very like incessant motion.

Ladies were content in long ages past to sit under their own vines and fig-trees, or, to descend from metaphor, whither we have travelled on a mental flying machine, they were very happy at home, and did not look for any special excitement beyond a rare visit to town, the annual county ball, and a few family guests at Christmas.

The poor had then hard times, but whether they were quite so frequent, or quite so hard as they are now, is a question we cannot discuss here. Girls of the lower classes entered young into service in the squire's family, the very summit of their ambition, and girls in town made shift for their living in a humble fashion. But these girls were not young ladies, and it was not considered necessary for the maid to copy the last Parisian fashions from her mistress's wardrobe.

We have, however, to do with the past, and with any grave question affecting the present, and likely to affect the future still more seriously.

We must then look a little at the two classes who require occupation—at the lower and middle classes who require it from pecuniary necessity—at the upper classes who require it for intellectual enjoyment.

And first it should be understood, that the whole question of the remunerative employment of women, is one of political economy, and one which must be faced steadily, and soon. We may not choose to face facts, but they remain. If the labour of men were more remunerative, there would be less occasion for feminine industry. And if the labour of women were paid better, many comforts would be added to households where the name of comfort is entirely unknown. Once the poorer classes begin to take the matter in their own

hands, as they are doing at this moment, there can be only one of two possible ends, redress or revolution.

The masses are slow to be stirred, but when they are stirred, they keep at red heat long before the flames burst out, and the bursting out may be sudden and terrible.

It is to be feared, and in one sense, to be hoped, that the rich know little of the extreme and dire poverty of the poor.

They may read of it, and they may occasionally see something of it, but it is surely impossible but that some strenuous effort would be made to relieve the misery that exists, if people who could give relief realised the extent and the terrible nature of that misery.

We are not disposed to write a chapter on political economy in the present work, but the question of the occupation of women is a question of political economy, and a very important one.

We treat first of the class of women who require remunerative occupation.

These, again, may be subdivided into two sections. Section A require remunerative occupation for self-support. Section B require remunerative occupation to assist the family of which they are members. But unless a woman has to support a family, the case should be extremely rare, should be in fact exceptional, in which she has to do any except the most trifling remunerative work for the support of her family. I speak only of married women, whose time should be fully employed in their households; while the husband's labour ought to be sufficient to keep the house; and the house should be kept in a fashion suitable to the condition of the head of the house. If half the stories are true that are told of Lancashire colliers, who live on salmon and game, and drink champagne by the dozen, there is something

radically wrong there. What is the result? What is the social condition of that portion of the community who inhabit such districts?

The miner gets his three or four pounds a week, and squanders it in absolute and unnecessary luxury, for which, overestimating the value, he pays accordingly. His children grow up idle, untaught and useless members of society, and by and by come on the parish for support, or add to the heavy burthen of incapable females who have to be supported, unless indeed they marry, and follow very closely the example of their progenitors.

The clergyman of the parish, or the doctor, or perhaps even the attorney, who are not extravagant, who do live within their means, such as they are, and as far as capital goes have less than the miner, add their quota to the general female difficulty of getting on in the world. Their daughters, not having been educated for any definite career, manage to

live on somehow under the parental roof, until the parental roof sooner or later ceases to support them, and then they are turned out in the world, pitiable and helpless objects, ashamed to get a living, and not knowing how to get it, even if they had the necessary moral courage.

Surely some remedy could be found for all this. The remedy would be to educate the young very differently. An education which unfits a girl for her position in life, is quite as mischievous, and does quite as much harm, as an education which teaches her nothing.

There has been a reaction in the whole educational system in England and Ireland; and I suppose, until the present agitation calms down, that we cannot expect much common sense. The truth is, that by far the greater number of those who have the control of the education of the poor, are perfectly ignorant of the requirements of the poor. It is so easy to

lay down a programme of studies. Every one has his or her own little crotchet, and if Mr Brown is allowed to carry out his idea, and have the "principles of geometry" taught to girls who are never likely to draw either a square or a round after they leave school, in common politeness he must help Mrs Jones to have her crotchet carried out; and the girls must be taught mathematical geography, though plain sewing and the mathematics of cutting out their own garments would be of infinitely more use to them.

Bien entendu, I speak of those who are called the lower class of girls, who must earn their bread by hard labour, and by bodily labour. But it will be said that in Board schools and National schools girls are admitted from a higher class, and that the educational requirements must be made to suit the highest class. This is so far true. But is a course of chemistry, and mathematics, and of universal

history, likely to be of the least practical use to the great majority? And if it is not of use, it is positively injurious, as wasting valuable time; and should not some remedy be applied?

It is all very good for Lady Barker to teach chemistry in connection with her admirable Cookery Establishment at South Kensington. She is training for a special purpose, and training a superior class. But for the ordinary peasant girl, who goes in Ireland shoeless, and in England poorly clad, and has to subsist on bread and water or weak tea the better part of her existence, are these higher studies of the slightest use? And do they not occupy the valuable time, which would be far better employed in teaching her what would be really useful in her state of life.

One cause of this most injurious and mischievous scheme of education, is a mistaken philanthropy. It is supposed that the more highly children are educated, the more easily

and surely they will rise in the social scale. A great mistake! I believe, both in the case of men and women, that when there is any decided talent it will develop itself in spite of all repression. Need we quote Mrs Sommerville, or Mr Galton's recent work. Where there is not such special talent, the attempt at over-education is simply injurious; since, as we have said, it occupies time that would be useful, that is important for other purposes; it is a positive hindrance to that complete and suitable education, which should be given to every child.

What we want is a good, common-sense, practical education for the poor; a good "thorough" and technical education for girls of the upper middle class.

We want for the lower class of men fair remuneration for fair labour, which, unfortunately, they have not got in many cases; and for professional men, a far higher rate of

remuneration for their many and valuable services.'

If we are not to have a Revolution with fire and sword, or otherwise, before very long, the whole question of capital and labour will have to undergo a thorough revision. The demand for this revision has been in action for some years—there has been an underground murmur—there is now something like a very mighty chorus of demand.

There is at first a grim struggle between labour and capital; more correct, perhaps, to say between riches and poverty, between Dives and Lazarus; but in such struggles there are always revolutionary spirits, if not worse, who are only anxious to raise the standard of revolt when the people are ripe for it. Men begin by a strike—they gain some increase of wages—they know their power—they want more. A time comes when employers cannot or will not yield to their demands, and

then the red torrent of incendiarism is let loose, and there is social revolt and barbaric cruelty, and men get drunk with blood and crime, and are glad to make peace on any terms.

The first step, then, should be to raise moderately the value of labour, so that every man may have a fair day's wage for a fair day's work; to raise materially the value of female labour, so that girls who assist to support their families, by working in the field or the factory, should not be working for starvation wages.

But to do this it will be necessary for employers to sacrifice something. Business life is one continual struggle between two parties. The buyer wants to buy cheap, and the seller wants to sell dear. By and by the seller, not obtaining reasonable remuneration, sets to work to get the capital unfairly that he has been refused fairly. Need we again call attention to the inevitable result?

There must then be a sacrifice on one side; and, manifestly, the sacrifice must be made on the side which has committed the injustice.

This is a woman's question, and a question especially for women in the higher circles of society. This is a question to which women should devote their best attention, and their lamentable neglect of it is another of many evidences of the defective education they have received. Every girl should be taught political economy, and taught it intelligently, and yet (it may be ignorance), I do not know of any manual entirely suitable for the purpose.

The rich want to keep their money for their pleasures, the poor, it can be said in all truth, ask it for their necessities. Have you ever realised to yourself at all, what it would be to try and support an entire family on ten shillings a week? Have you ever realised to yourself at all, what it would be to live on

bread, and weak tea, and perhaps but once in the week a mouthful of bacon?

I remember once visiting a family in London in one of the very poorest districts. Their occupation was making match-boxes, not these dainty boxes that carry the wax lights, but the common lucifer match-box—the munificent remuneration was fourpence per gross, and to provide their own paste. I wish some lady who has any doubt about what the poor suffer, would try the experiment for a week of living on her own earnings at this trade. Dirt, squalor, misery, all the concomitants of poverty, were in that wretched hovel; and yet we hear England called merry England and prosperous England. It is not very merry to some of its inhabitants, neither is it very prosperous. And this was only one of many hundreds of cases of which I could tell.

I saw a husband carried out in a workhouse

chair (I was about to say coffin, it was little better), in raving fever; I had to bring back his poor half-crazed wife to the reeking room he had just left, and comfort her as best I might. Imagine to yourself, your husband or father or son taken from you thus. It was necessary, it was the kindest thing that could be done, but it was cruel suffering to the wife.

I saw a dying weaver, dying slowly of consumption, without attendance of any kind, except that given him by the compassion of a neighbour. He occupied what I might call an immense room. It contained eight or ten looms, and covered in fact the whole top of the house. The looms were silent. Father, mother, brother, sister, all were dead. One had died after the other of the complaint so usually fatal to his trade.

He was the last.

He had his bed, straw, placed at the head of the steep stairs, which led down directly

from the room to the next floor. He liked it there, as it was company to him to hear the sounds of voices from below. I used to wonder if he peopled the ghostly-looking room with the spirits of the dead—if he ever fancied the looms at work again, and the delicate fabrics which had adorned so many fair and fashionable girls.

He lay there and died, died as he lived, cursing and blaspheming with words horrible to hear. Why should he lie upon straw, and want even necessaries, when in that great rich London thousands and thousands were wasting what would have fed and clothed him?

CHAPTER XV.

WHAT IS TO BE DONE?

It is difficult to see how anything can be done for quite the lower classes, except to make their labour more remunerative. This, indeed, is plainly what is wanted, and what it is to be feared will not be accomplished, so long as women of the upper classes spend their husband's or their father's money in reckless extravagance.

Economic considerations should begin with them, but they should not end with them.

What noble fortunes are wasted by men! what incomes are spent in riotous living! Will there be no account for these things here or

hereafter? Is not property a sacred trust? yet how few there are who think so.*

For the class of women also, who require to support themselves by their own industry, something should be done. They will seek a different sphere of labour from those who are dependent upon home ties; being freer they can exercise a choice.

A very admirable system of training soldiers' wives as midwives and nurses, has been for some time in operation in Dublin. These women receive six months' training at Sir Patrick Dun's Hospital, and after an examination, if pronounced proficient, they receive medals and certificates. I have not had an opportunity of visiting this Institution; but I am informed by Dr Haughton, whose name is well known in the world of

* There was a very good article in the *Contemporary Review* for March 1873, "On what is culpable in luxury." The Christian view of the subject, of course, was not touched—otherwise it is scarcely worth consideration.

science, that the quickness with which they learn is remarkable. He attributes this quickness, partly to the high remuneration which they are certain to receive for their services after training, and partly to the natural aptitude of women for learning up to a certain point. His opinions on the whole subject of the mental power of women, I give in a note at the end of this work.

There is no doubt that hospital work is specially suited for women, but we have already alluded to this subject.

The Training Institution for Nurses in Liverpool is a cognate effort to provide useful and remunerative employment for women; but some of the rules seem to work badly.

The Institution is, in fact, an imitation of the Catholic Order of Nursing Sisters. But it is one thing for a person to give herself for pure love of God, to a life of poverty and devotion to the service of the sick, and it is quite another affair

for a woman, who wishes rightly and honestly to make the most she can by her labour, to be obliged to refuse any gratuity from those whom she attends.

It is to be regretted that no effort has been made to establish private hospitals, if one may use the term, for paying patients. A regular establishment, not on too large a scale, for persons who could easily afford to pay, would be an incalculable boon to the middle class. Such a work would be a noble one for any lady, and if she was possessed of that financial capacity for which women are frequently distinguished, it would soon be made self-supporting.

There are many positions of public duty which would be remunerative, and which are specially suited for females. They have already distinguished themselves as telegraphists, but the difficulty in all such cases is simply this, the labour market is over-stocked.

There is something wrong in the whole supply-and-demand question throughout the country. How this is to be remedied, or whether it can be remedied, is a very serious question. But it must be evident to the most enthusiastic claimant of woman's rights, that there can be no gain to them, or to society at large, if women only take the place of men, if they hold situations which men could and would hold, if they did not hold them. What I believe to be the best and the only immediate remedy, would be to make the present employments of women more remunerative. Since Hood sang his "Song of the Shirt," and before it, there has been a continual cry for better wages for needlewomen. Under the present conditions of society, we must be clothed, and—sewing-machines notwithstanding—there always will be work which must be accomplished; such work will naturally fall to the lot of women, but it is women who

hold in their hands the power of giving a proper remuneration for the labour of other women. When will something be done to remove the evil of unfairly-paid work? would it not be a woman's mission to take up and remedy this matter?

It is true that it is a very simple and commonplace affair—that no very special halo of honour would surround the lady who paid her needlewoman, or her governess, a more ample remuneration for her service. But would not such an act of justice tend to settle a very complicated question?

There is no patent remedy for pauperism, genteel or otherwise; but a good deal might be done to prevent it. The difficulty of doing this arises principally from want of combination in work. Every one who thinks on this subject has a different plan. It is a credit to the country that the matter is not lost sight of, that it is considered even in pamphlets

and blue-books, but surely it would be more creditable if something were done. No one will say that the abject misery and distress* which prevails in Great Britain is necessary; he would be a bold man who said it was irremediable.

Miss Nightingale, a practical woman with very considerable experience, has made some sharp remarks on this subject, in an article

* Mr Jenkins says in his "Glances at France and England:" "Pauperism in England is the growth of three hundred years. In 1870 the population was 3,215,000, with 141,000 paupers. In London, one in every seven of the population receives relief in some degree or other from the poor-law authorities during the year. Throughout the country, one in every twenty is a pauper"—and yet there are persons who say we are a prosperous nation. Sir Edward Sullivan, who has a habit of plain speaking, says: "The sullen bearing of the masses; the discontent that finds a vent on all occasions; the increase of crime, of drunkenness, and of pauperism; the defiance of the law; the increase of outrage on the person; the utter want of reverence for the most sacred things; the activity of its demagogues, are all true and unmistakable signs of approaching danger, of a storm that, if it bursts upon us unprepared, may sweep us to destruction."—See Ten chapters on Social Reform, page 60.

in *Fraser's Magazine.** The lady can hardly be accused of any leaning to Catholicity, nevertheless she says:—

"There have been those, and are to this day, who applied themselves not to teach the laws of nature, but to teach men how to live.

"The only way to teach paupers how to support themselves, is the way of the early Benedictines—of St Bernard of Clairvaux—a way practised by some excellent Protestants at the present day.

"The Benedictines set themselves down where everybody robbed his neighbour, and invited any to join them who would not only obey but work, and get others to work.

"Clairvaux was a colony, a colony for agriculture, carpenters, smith's work, and many other things besides learning.

"Early monasticism did this for all; and all learnt but a residuum of pure paupers—these

* A Note on Pauperism, March 1869.

will always require to be taught how to feed themselves."

It is to be wished that some women would combine, not to promote isolated efforts, but to arrange one vast, comprehensive, and complete plan for the relief of pauperism. The first step, certainly, would be the difficult one of breaking down the strong barrier of pride, which separates class from class, and the mischievous petty vanity which makes women of the middle class imagine, that there is something aristocratic in indolence, some special dignity in starving by slow degrees, in preference to living in honourable or useful labour.

If a proper respect for labour were inculcated, much social reform would be at once effected. That which is despised and done through compulsion, is seldom well done. The governess knows she is despised, and she does her work through compulsion—how, then, can we expect her work to be perfect?

And yet is there any other occupation for woman which should receive more respect?

In matters of commercial business, it is generally admitted that it is no saving to buy cheap goods. You can get an equivalent for your money, but those who want more than an equivalent are quite sure to overreach themselves, and to get less.

Women decide the fashions. If a few ladies of the higher class made it fashionable to respect their governess—and by respect I do not mean taking them out of their position—respect for the instructor of youth would soon become fashionable. If a few ladies made it fashionable to pay workwomen a fairer wage, a reform would be easily effected.

And this leads to the consideration of the necessity of occupation for those who do not require it for pecuniary purposes. The old proverb about Satan and idle hands, is

proving itself true—hands and minds must be occupied, and occupied in such a manner as to tend to the general good. It would be quite impossible to lay down any hard-and-fast line for the occupation of women of the higher class, because such occupation must necessarily vary both in kind and continuance. What has been said on the subject of education, bears immediately on this subject. Education should be a preparation for future life, and should be strictly and carefully suited to the requirements and position of the educated.

If a scientific, artistic, or literary taste were once acquired, with a thoroughly sound cultivation of the particular department chosen, women would have a pursuit of interest and utility for leisure hours. But with all the desire of higher education for women, may it not be asked, when will they find time for intellectual pursuits during a fashionable career?

It sounds very ignoble to say that science

is pursued, not for its own sake merely, but because it is necessary as a means of living; but except in the case of persons like Mrs Sommerville, whose love of science was a passion, we suspect it would take centuries of very careful education before ladies would be found to sacrifice the pursuit of fashion to the pursuit of science.

It must be observed, however, that this remark is not made with the view of discouraging the higher education of girls, for unquestionably unless such education is commenced and carried out, we cannot hope for better things.

There is an ample field of explored science, in which women might work most advantageously to themselves and to others. In the natural sciences, the quick apprehension of women would be especially beneficial, as well as in the more delicate manipulations of chemistry.

But in speaking of the mental requirements of women of the upper class, it seems to be taken for granted by those who are enthusiastic on the subject of education, that every woman is possessed of exceptional mental power, and that it only needs education to develop extraordinary talent. This idea is mischievous, and has more harm in it than is apparent on the surface.

In a recent speech at the opening of a library, Lord Ripon made the noteworthy remark, that a little learning is not a dangerous thing, if the possessor of it does not consider it a great deal. A truer remark has seldom been uttered. Women are singularly quick at apprehension, and are apt to take quickness for ability; hence they are easily led to over-rate their mental power. The courtesy which most men extend to them, helps to keep up a pleasant delusion. As a rule, men are very courteous to women in

literary matters. Except in the case of a few lady novel-writers, whose outrages of propriety have laid them open to the gravest censure, they are generally ready to welcome any capable woman to the field of literature.

I do not say this to under-rate in any way the undoubted talent of women, but rather as a caution which is not unneeded.

Women who have exceptional abilities will make their way in spite of all opposition, but women who have only average ability are very likely to be discouraged to their own loss, and probably also to the loss of science, if they do not at once see their way to distinction. We need all kinds of labourers in the field of knowledge, and every labour there has a dignity and worth of its own.

If the powers of observation were carefully cultivated, a great deal might be done even without the possession of extraordinary ability. One thing is certain, an idle and useless life

will neither be of benefit to others nor to ourselves; it will not contribute to the advancement of the race or the happiness of the individual.

To listen to scientific or historical lectures, or merely to read scientific or historical works, will not satisfy the cravings of minds with even moderate intellectual power. We are intended to exercise our own powers, and nothing less will satisfy us. We must be something more than mere recipients of knowledge. Our mental activity is a condition of our being, and the frivolities of fashionable life are, as we said elsewhere, the clay which is eaten to stifle the craving for better things.

Labour is at once our divinely-appointed punishment and our remedy. It is in vain for us to rebel against God; it is in vain for us to rebel against natural law, because natural law is ordained by supernatural power.

The more ardently we study the science of

our being, the more we shall learn of its beauty and its fitness; and the more we are guided by the light of faith in all the course of life, the more perfect we shall become.

CHAPTER XVI.

WOMAN'S WORK IN THE HOUSEHOLD.

A RECENT writer in the *Cornhill* says, "No one is satisfied with things as they are." That there is general dissatisfaction cannot be denied, and that there is cause for some dissatisfaction will generally be admitted; but we may take into account the Englishman's prerogative of grumbling, and the infinite gratification which it gives some people to have a grievance.

Still, between master and servant—taking the term in its widest sense—things are not what they were, or, what is pretty much the same thing, what they are supposed to have been, and no one is content. In fact I have met with a grievance within the last half hour. A

Protestant lady of culture and refinement, and anxious that all around her should have educational advantages, made a great effort to induce her gatekeeper, a Catholic, to send his little boy, a lad of five years old, to a convent school in which she takes a special interest, and in which she knew the children to be thoroughly taught. The gatekeeper declared he did send the boy, and maintained his point, until a personal inspection on the part of the lady proved that he had deceived her. No doubt the man wished the lady would leave his children to their native ignorance, and could not be got to see what concern it was of hers—and yet, who will not admit that the lady was right, and doing a simple act of duty?

In the "good old times," a Protestant lady who interested herself in the education of her Catholic dependents, would no doubt have ordered him up for proselyting instructions in a very summary fashion; and the

father would certainly have had a right to rebel.

Then there would have been a grievance, and a substantial one. I mention this instance as an illustration of what I believe to be the source of some of the difficulties between master and servant, between mistress and maid.

Surely something very like tyranny was exercised in these relationships, in which a dumb submission was conceded because the victim knew the hopelessness of rebellion. Now there is more literature, therefore there is more power of resistance, therefore there is a greater outcry. Greed, and indifference which borders on cruelty, are at the root of all modern disturbance on this and kindred subjects. Greed, because the master wants to have, and the servant wants to have, and there is a terrible struggle which shall be the victor in the unequal combat. Greed, because the mistress wants

to have, and the maid wants to have; and though they may not fight *à l'outrance* like master and man, they do a pretty considerable guerilla warfare, which does not tend to elevate the moral tone of either party.

The master wants to get as much work from the man for as little money as possible. The mistress wants to get as much work from the maid for as little money as possible. The miserable result on the side of man and maid is discontentment more or less bitter, hatred for the power for which they must work and a rigid determination to do as little and as defectively as possible.

The result is discontent on both sides, complaints on both sides. The end will probably be open rebellion. Men will begin as they have begun with strikes—they will soon learn to occupy themselves, during such strikes, with some less innocent amusement than hop Scotch by the roadside. They have already

been recommended, in pretty plain language, not to respect their master's preserves. The maid will not take the initiative, but if girls are educated without religious principles, and without the slightest respect for their mistresses, we may expect when a storm does burst out, that they will not be at all backward in assisting it. Indifference on the side of the mistress has had quite as much to do with the present state of domestic discord as greed. The mistress does not care for the servant. She looks on her as a mere machine, out of which the greatest possible amount of work is to be got, and without the least consideration for the cost at which the work is to be purchased. Indifference on the one side naturally brings out indifference on the other side.

And be it observed, that the care, the attention, the consideration should at least begin on the side of the mistress. This is too often for-

gotten; our servants have a right to expect a certain protecting and affectionate care from us, and if we do not give it to them, it is quite as much our loss as theirs.

Are our children taught their duty towards dependents? is one word ever said to children to prepare them for their future responsibility in this respect? Are not children, on the contrary, too often actually encouraged to treat servants with insolence, and a petty tyranny as contemptible as it is degrading? And yet we complain that servants have not the affection for us and for our families that we should expect. Except in some rare instances, servants and dependents of all kinds are precisely what their superiors have made them.

I am far from saying that servants are faultless. Those who have had the training of girls of the lower class know a good deal of their habits and dispositions—of the bad tempers, of the extreme stupidity of some, of the

forward boldness of others, of the self-will of all, and the ingratitude of many. But we live in a fallen world, we have ourselves many faults of temper and manner and disposition, and yet we expect those beneath us to submit to all our caprices, to our varying fancies and feelings, and to have no moods, no feelings, and no caprices of their own.

The best mistress in the world scarcely makes a sufficient allowance for the human nature of her servants.

An obedience which is not founded upon principle, will always be of the most perfunctory character. Unless your servants have some higher reason for obeying, than that of receiving the mere equivalent which you give them in wages, you may be very sure their obedience will not be satisfactory. You try to get as much as possible from them for as little as possible. Can you blame them for reciprocating?

When engaging a servant, you enter unto a treaty principally defensive, can you wonder if they also act on the defensive towards you?

The writer on the "Side of the Maids" in *Cornhill* seems to entertain the lotus-eating conclusion, that things are almost as bad as they can be, but really there is no use in trying to make them better. He supposes they will right themselves somehow, but he has a sincere and very kindly compassion for the maids.

The mistress who has replied on behalf of her sex, on the whole agrees with him, though apparently differing widely; only she begs him to remember the other side of the question, and thinks the mistresses are the injured party; especially since, bad as the maids are, the race appears to be, if not approaching extinction, at least falling off sadly.

This is true, and we suspect the reason is precisely that given by the writer. Girls find

themselves far more independent out of service; it has no special attraction for them, and so many prefer any other method of earning their living. But if service were made attractive, as it might be, as it ought to be, and as it would be very much to the advantage of the mistress that it should be, girls would be only too thankful to take service, and our households would soon be fully and well supplied.

We must have a better education for girls before they can be made perfect servants. The writer on the side of the mistresses seems to have taken the writer on the side of the maids quite *au serieux*, when he speaks of learning German, the piano, and "doing chalks." We rather incline to think that it was a grim joke. But servants should either be educated to be servants or to be ladies. If they are to pursue higher intellectual studies, it is difficult to see how they are to find time for domestic service. In this case, a little learning would

certainly be dangerous, for there will neither be time nor opportunity for extending it further. 'When the Coming Race comes, and all our household duties are performed by automata, and better still, when we live upon fruit and undressed vegetables, and sleep in flying machines, and perform our ablutions in electric baths, we shall not want servants. But until this race does come, and there is certainly no immediate sign of its advent, servants must descend to very commonplace duties; for we must either fulfil them ourselves, or get them fulfilled by others for us.

It is evident then, that if we are to have servants, they must be educated for servants; and how are girls of this class being educated now? They are being taught decimal fractions, and I suppose geometry will be introduced soon, at least as far as the *pons asinorum.* But would not a good knowledge of plain book-keeping and accounts be of incomparably more

value. But it will be said by those who are in favour of teaching girls everything they can be taught, that this is taught on the way to higher studies. True—but it is taught on the cramming system, a system that may do very well to get a youth a place in the Civil Service; but such a system, I beg to say most emphatically, is not solid education.

Yet this is the present fashionable system of education. Who will send us one man or woman with a soul capable of soaring above the slavery of fashion, and who will demand and obtain that the education of the poor shall be conducted on the principles of common sense? I believe there are many who see clearly enough the absurdity of the present system of education for the poor, but who have not the moral courage to oppose it. It is not pleasant to be told that we are behind the times. It is not pleasant to be looked down on with lofty contempt for our want of enlight-

enment. It is not pleasant to be scouted at as an opposer of education.

But if education is to be a means to an end, and if each child is to be prepared for a certain purpose in life, in the name of common sense, why teach him anything except what will serve strictly to assist this end, and to enable him to fulfil it with credit to himself and to society?

Then she must be taught not only grammar in its old-fashioned acceptance of parts of speech and tenses of verbs, but she must be taught to parse, she must learn to analyse, she must talk of subject and predicate, of regular and irregular verbs.

If you want her to be a cook, will all this help her to roast and boil, or will the knowledge of *meum* and *tuum*, and the philological importance of the words she utters, teach her the moral duties of her state of life? If you intend her for a housemaid, will the duty be done any the better, will it be any more an

intellectual employment for her, because she has some exceedingly confused knowledge of the ceramic art, derived from a very confused lesson in her class-book.*

And then, not to follow this part of the subject any further, she is taught some work; for girls must be taught some kind of work. It is unimportant, but really cannot be done without in the present state of society. But what kind of work is she taught? Is she taught to cut out her own clothes? and better still, is she taught to make and mend them?

By no means—we have quite passed that stage of education; it is quite old-fashioned. She must crochet, do worsted-work, and show some wonderful specimens of stitching to the inspector, who looks at them with such appreciation as the male mind can afford for a feminine occupation.

* Some examination papers will be found in the Appendix, which will prove that the case is not overstated.

He does his duty according to his light, or rather, according to the rules of the Board for which he inspects; but a practical application of the knowledge is not taken into the programme, and if it had been, would scarcely be appreciated by "advanced thinkers."

And yet we expect our servants to be so domestic, and to dress so neatly, and to prefer solid to uncertain advantages; and we tell them (in vain) how much more respectable it would be, if they purchased good solid garments that could be mended and re-modelled to suit changing fashions—but we forget their early training.

Still if mistresses had a little more thoughtful care for their servants, and tried to attach them to their service, and above all, to give them good example, as well as good advice in the matter of dress, something might be done; at least the experiment would be worth trying for many reasons.

The writer on the "Side of the Maids" says:—"If we grant that all laws and social conditions are the result of experiment and growth, and are therefore neither divine nor unelastic, we must regard certain class changes into which we are drifting as things to be accepted, not fought against, and hold it wiser to make the best of them, rather than the worst."

But this is precisely what cannot be granted. No Christian can grant that all laws and social conditions are the result of social experiment and growth, and it is difficult to see how such a suggestion could have been put forward by any Christian mind.

We are not to be a law to ourselves, and the result of any subversion of divine rule is disorder. We have a definite and easily understood code of morals, of right and wrong, of duties relative and personal, and when we stray from the royal road, we do so at our peril.

It is singular, considering what an outcry

est number? and he replied, Number One. This, whether said in joke or earnest, is simply Pagan philosophy. Take care of Number One. Cry out for the "rights of man," but let Number One have his rights first; and this is simply the natural and necessary inference of atheistical teaching.

But such a line of conduct defeats its own end. We cannot live isolated lives; all that we do or say or think all day long, and every day, affects others, and has a like action on ourselves. Selfish people are never happy. No one respects a miser, and we may be miserly of our kindness, of our thoughtfulness for others, as well as of our gold.

Besides it cannot be too often repeated, there is a great and divine moral law for the whole human race, and any deviation from that law must bring suffering. We have first the distinct golden rule,—"All things therefore, whatsoever you would that men would do to

you, do you also to them." This is the highest justice, because it is divine justice; but is it the justice of modern society? How few of us there are who carry out this principle to its utmost perfection, and yet it is equally binding upon us all.

But it will be objected, that it would be impossible to do this,—that there would be a complete *bouleversement* of society, if we all did to each other as we would desire that others should do to us. And here it must be remembered, that it is quite as fatal to interpret the moral theology of the Bible according to our own fancy, as to interpret the dogmatic theology. The Bible is an inspired work, it is true, but law requires an interpreter; and those who are not inspired, are not very likely to be correct interpreters, especially when it is their interest to interpret to their own advantage.

For the last three hundred years, the experiment has been tried of making not only the

Bible, but the Bible alone, the rule of faith and morals, and it cannot be said, that the result is satisfactory. We all know what came of private interpretation of Scripture, when the Puritan felt himself called upon to imitate the conduct of the Jew towards the Pagan, in his dealings with Christians who differed from him. We may even now find men like the Puritans, who carry their interpretation of Scripture to blasphemy and licentiousness, and yet they will tell you, that they do but have all things in common, as some men did in apostolic times.

But there are some certain words, both of moral and dogmatic theology, so plain, that it must require a singular perverseness of mind to deny them or to explain them away.

In the dogmatic theology we have the words of St Paul, writen to the Ephesian converts, that they should be "careful to keep the unity of the Spirit in the bond of peace. One

body and one Spirit; as you are called in one hope of your calling. One Lord, one faith, one baptism" (Eph. iv. 3–5). And in moral theology, we have plain and distinct directions as to our duty to servants, "And you masters, do the same things to them, forbearing threatenings, knowing that the Lord both of them and you is in heaven: and there is no respect of persons with Him."

Do the same things to them. What things? What are we to do to our servants or dependents, which our servants and dependents can do to us? We are to remember that if we are their lords according to the flesh, we, equally with them, are the servants of a common Master according to the Spirit, and that in one sense, and a very important one, they stand on a perfect equality with us.

We, in so far as we are servants of God, are their fellow-servants. This is the true fraternity, this the true equality, this the univer-

sal brotherhood. For all evil is but a parody of good, a hideous demoniacal distortion of perfection, a delusive phantom by which the devil deceives men, to prevent them from following that which is good. Yet so miserably are men blinded, that the constant and awful failure of evil designs does not enlighten them as to their true source.

We are to be just to our servants and dependents, by treating them in all respects as we would wish them to treat us if we were to exchange places with them. They are not beneath us, or subject to us by any independent right of superiority on our part—let this be well understood—but by the exercise of a providential constraint, the cause of which we may possibly know hereafter, but which we cannot now discern.

Can you tell, or do you know, why your soul, which is your life, was sent into the world, under the conditions in which you find your-

self in society, and why it was not sent into the world under the conditions in which your maid finds herself? This is a question you cannot answer, a question which the most learned philosopher of this or any other period cannot answer.

Your social condition, and the social condition of your maid, has been arranged for you both, without any reference to your wishes; how, then, can you take any pride in an affair with which you have had no concern? How senseless it is for you to boast of what was not yours to give or to take! It is by the will of God that there are differences of station in society, and it is by the law of God that we learn how to adjust the relationship of these stations. Once men depart from, or deny, this fundamental doctrine of divine economy, they fling themselves into hopeless confusion.

Why should not your maid be in your

place, except that God has arranged it otherwise? Why should your maid submit to you and serve you, except that God's law has willed it so? If you recognise this principle, which is only Christianity—which you must do, if you are a Christian—and act on it, which you must do if you are a practical Christian, there will at once be harmony. If your maid recognise this principle and acts upon it, and if you recognise this principle and act on it perfectly, there will be perfect harmony: in whatever degree you depart from it, there will be discord.

For example, divine law requires that you should love your neighbour as yourself, and do to her as you would wish her to do to you. But you fail to do this. You treat your maid with neglect, with contempt, perhaps with moral, if not with actual cruelty. You are indifferent to her, and she is indifferent to you; discord greater or less ensues.

You are the sufferer, for you cannot be happy under such circumstances. Your maid does not believe in divine law, and is not guided by it. She does not see why she should not appropriate to her own use some of these goods which are yours, but which, according to natural law, she thinks should be quite as much hers. She suffers for her disobedience; she has put herself out of harmony with you, even though you may be only suspicious of her theft.

We are absolutely dependent upon each other in all the relationships of life, and any attempt at a purely independent course, must end in failure and discomfort.*

* Edmond About says in his "Handbook of Social Economy;" "If the dogma of human interdependence required to be proved, the mechanism of exchange would furnish a striking demonstration. Supply causes fall in price, that is, all useful things are cheaper the more plentiful they are. Should the quantity of food, dwellings, clothing, of useful things, be doubled throughout the world, we should procure in five hours of labour what we now obtain in ten. If the total amount of

We are all by instinct, and by nature, selfish, but nature and instinct must be controlled and regulated by higher law.

If we wish for good servants, we must begin by being good mistresses; and even if we are disappointed, and find our best efforts end in failure, we at least have done our duty to our heavenly Master. "The Lord both of them and you is in heaven, and there is no respect of persons with Him." He is in heaven. He looks down from His high and holy throne, not unmindful of His creatures, but rather watching over them with the infinitely tender and infinitely wise love of a Creator who has died for them. He looks down from His lofty throne, and sees not only the motive of our actions, but the every detail of every action. He looks down from His lofty throne,

useful things were reduced by one half, it would be necessary to work twenty hours for what now takes ten. This is no mere hypothesis, but a truth proved by experience."

and judges not as man judges, partially and imperfectly, but with the light of perfect knowledge, and the justice of perfect judgment. We may deceive ourselves, but we cannot in any way evade the vigilance of His eye, though we may try to hide our secret motives, not only from those dearest to us, but even from ourselves.

He looks with the impartiality of eternal justice upon mistress and upon maid, upon employers and upon employed, upon superiors and inferiors. The Books are not opened yet in which He records the acts of each, but one day they will be opened, to our eternal shame or to our eternal joy.

We must begin by making such efforts as we can for the better education of the class of girls who are most likely to become servants. Precisely the same education would fit them equally to be good wives and good mothers. We must set our faces against all

nonsense; for surely there is no other word to express the absurdity of some modern schools of education. We do as much injury to a girl, when we educate her for a place which she is not intended to fill, as when we neglect to educate a girl in a higher station for the place she is intended to fill.

Obedience has become very old-fashioned (in theory), but we expect our servants to be obedient, and complain very loudly if they are not; we must begin, then, by educating them to be obedient, and by giving them a reason why they should be so.

When they enter on service we must treat them with courteous consideration, and a fairness which grants them all that is theirs in justice, which equally denies them that which they may ask, but which in justice to them, as well as to ourselves, we must not give.

When a reaction sets in on any subject, people generally run into extremes. The

education of the lower class was neglected for years; we are now over-educating them by way of compensation.

The mistress who has been utterly neglectful of her servants, when aroused to her duty, sometimes begins by spoiling them. This is not justice; neither is it justice to expect that they will be orderly in a household of disorder, or obedient in a house where disobedience is the law, and the rule of life a scarcely concealed licentiousness.

As the circumstances of every household differ, it would be quite impossible to lay down a hard and fast line for the treatment of servants; but the rule of divine law remains the same, whether it be applied to the collier's wife, who keeps a girl to help, or the earl's wife, who counts her domestics by the score.

The gospel rule of life is equally binding upon each,—the detail of its observance is the only difference. To each the divine com-

mand says: Do to your servants that which is just and equal, knowing that you also have a Master in heaven.

In a certain sense every mistress should be a providence to her servants; but how is this to be accomplished, if she knows nothing of them, and cares less? Are they to be mere machines, which she uses for her comfort and convenience, to be flung aside without a thought, when from any cause they cease to fulfil her requirements?

The first duty of a mistress is to give her servants good example, and this duty is equally binding whether the mistress reigns in Mayfair or lives in St Giles. The duty of example is one which we cannot put from us. It is useless to say, as too many say, It is no matter what I do; my actions can have no influence on others; or, It is not my business.

We are soldiers, fighting the good fight of

faith. Some, indeed, have lain down by the wayside, weary with the strife, have flung aside their armour, and lulled themselves to sleep, in the rest of supine or selfish indifference. Some are dallying by the way, amused with some toy, some fading flower, some passing fancy, they heed not the trumpet-call from afar, which bids them join the ranks of the valiant soldiers of the Great King. Some there are, brave to do battle with the foe, but failing, or only succeeding partially, because they have not on the royal armour—because they have allowed the King's enemy to blunt the edge of their swords while they slept, or pierce their breastplates in some moment when they ceased to watch. Some have not procured the royal weapons—they have gone into the arsenal of the enemy, whose flag of discord they took in a fatal hour for the flag of unity, and, securing what looked so like the true and bright weapons of the King, whom

in their hearts they wished to serve, they have been deluded to their infinite loss.

And some, armed at all points perfectly, are holding their weapons carelessly, and so, when surprised by the enemy, they are not prepared for victory, but fall weakly by the wayside, perhaps to perish, perhaps to rise again and fall as ignominiously as before; let us hope, sometimes, to learn wisdom, and do better for the future.

These are not the soldiers to win the world for God, or to do great things for His glory. But each gives example to others. We cannot help giving example, because we cannot help living and acting. Live we must, while God so wills it, and act we must, ceaselessly, while we live. Do we ever pause to think about the momentous consequences which may follow our least actions?

In our jails we have "tell-tale clocks" of the movements of each warder, who keeps

watch over the unhappy inmates who have broken God's law and man's. The warder cannot alter the record. It remains in its terrible exactness, to tell the tale of his life, of his compliance with or deviation from his duty.

If he fails, no prayers, or tears, or anguish of his, can alter the sentence. It is written, it is recorded, it is unchangeable. And so it is with the record of our human life. Every day, and hour, and moment, we are ourselves recording our future judgment. We are noting down our sins, we are noting down our imperfections, we are placing on record our neglect of duty. It is very terrible to think that it should be so, and yet it is far more terrible that it should be, and that we should not know it.

Whatever our life may be, we give example by it; good example if it is good, bad example if it is bad. The brave soldier animates his

men, and is followed by them to victory; the coward, or the indifferent, neither win victory for themselves nor for others.

We must begin then by giving good example, by showing that we are earnest in our desire to win the kingdom of heaven, and that we prefer it to all the kingdoms of earth. Certainly we cannot have both kingdoms, we cannot serve two masters; it has often been said before, it will often be said again; and it is to be feared that, like many a truth often repeated, it has come to be passed by, as a truism to which we have become indifferent from reiteration.

To give good example requires sacrifice, and sacrifice is just what the world hates. It is indeed very well content to make what it calls sacrifices, but they are generally worth but little, for they cost but little.

We must consider the souls of our servants; but if we do not consider our own souls, how

shall we have any real consideration for theirs? If we do not help and encourage them to do their duty to God, we cannot certainly expect that they will do their duty to us. Yet we demand everything for ourselves, and we are not willing to give anything to God. We cannot inconvenience ourselves a little, to allow them the time necessary for the worship of their Maker; yet we shall ourselves be the losers in the end. We talk of the cruelty of slavery; we talk of the sufferings of the serf and the bondsman; but are we really more considerate to our domestics than our forefathers? They have more personal liberty certainly, but it is hardly a liberty of our granting, or for which they are indebted to us; and whatever else the march of intellect has not done, it has certainly given people very clear ideas of their relative positions.

We should have consideration for our servants' personal comfort and convenience,

and most assuredly they will soon come to have the highest consideration for ours. We must treat them with the kindness, and with even the courtesy, due from the Christian mistress to the Christian maid. Are they not equally with ourselves members of the household of faith, and may they not have a higher place, and a nobler rank than ours, in the world to come? But treating them with courtesy does not mean treating them as social equals, which would be quite as injurious to them, if carried to excess, as extreme neglect.

There is politeness and politeness. There is the politeness of condescending patronage, and the politeness of Christian courtesy, and they are as different in their effects, as in the source from whence they spring.

Undoubtedly a very large number of domestic servants, especially in the middle class, are very badly treated. They are expected to work early and late. They are met with an

indignant denial, if they ask for even an hour's holiday. They are expected to bear harsh and often unmerited reproofs, and to utter no reply. They are to be perfect, but they are to receive no reward for their perfection; and they are always to be happy and thankful, but they are never to be allowed even the most innocent amusement. They are never to be ill, or to suffer from fatigue; for if they do, immediate dismissal is the result. If we want to keep our servants, and to make them trustworthy and affectionate members of our family, unquestionably there must be considerable alteration in our treatment of them.

CHAPTER XVIII.

WOMAN'S RIGHTS.

One of the gravest of the many grave evils of the present day, is the antagonism which has sprung up between the sexes.

Men rarely write about women without speaking of them in most contemptuous terms. Women certainly have the advantage in this respect; for I do not recollect any female writer who has lessened the dignity of her sex by such a process. But women have ceased to entertain the respect for men, which would conduce to domestic harmony, and which is necessary for the cohesion of society.

In the beginning of the world, men seem to have taken their revenge on women for

the sin of Eve; perhaps, at its close, they will again take up the tone of oppression and injustice.

It is all-important to ascertain the cause of this disturbance, as the first step towards a remedy. The two great questions on which men write or speak contemptuously of women are—first, religion, and second, literature. They express unlimited contempt for women because they are religious, and they express unlimited contempt for women because they are frivolous; and in some cases, they boldly assert that religion is the cause of all the evil.

An article in *Fraser's Magazine* for May 1869, is a fair specimen of the normal line of argument. The writer begins, indeed, with describing as "blackguards" these writers who condemn women "as heartless and frivolous creatures," but in the next page, he condemns not only the women of the present, but the women of the future, and says, "There never

was, and probably there never will be, a time in which women were not vain enough, and frivolous enough, to supply acrimonious essayists with abundant fuel for indignation." This said, the writer proceeds to pour forth the vials of his wrath on the women of the present day; perhaps it would be more correct to say he flings at them the arrows of his contempt, for he scarcely seems to consider them worth heavy artillery.

In the first place, women are too religious; this is an old grievance.

Many men choose to think that woman is not a reasoning being; but the reverse is the truth. Sometimes, indeed, perhaps we might say often, she does not care to reason, but this very indifference proves the point. This is not the result of an inability to reason, but of a deep consciousness, that if she stops to reason, she will be obliged to order her life in a different fashion. She would rather stifle

her conscience, than by thinking compel herself to obey it. But who assists her in this course of self-deception? Are not the very men who utter the most indiscriminate blame, the very men who do all they can to make her vain and frivolous, by treating her as a plaything, by encouraging all her worst qualities, and by such encouragement effectually repressing her most noble aspirations?

Men, having become themselves utterly sceptical of all religion, are disdainfully contemptuous of women because they profess belief in any religion, because they do not unaskingly bow down their intellect to the superior intellect of the masculine mind, which has discovered that nothing is true, except that nothing is true.*

These men, having elevated themselves on an intellectual pinnacle of their own, fall foul

* See article on Compromise, in the *Fortnightly Review* for June.

of all who do not bow down and worship them. The cry of the Archangel Michael in the first great conflict, was, Who is like God? but these men who neither believe in angel nor spirit, on such an all-important subject require us to believe in them.

Some of these very men give the most ready credence to the facts of modern spiritualism, at least, so long as it is allowed to be not a spiritualism of heaven, but a gross materialism. Is this consistent? and is it too much to ask a little consistency?

The great grievance against women is, that they believe they have souls which shall be saved or lost, that they believe revelation, and that they act on their belief. They may be as frivolous as they like, as learned as they like, but certainly not religious.

It is not very long since I received a letter from a personal friend, a Protestant clergyman, and one of the leading writers of the present

day, in which he stated plainly, that he believed there was not one educated man in ten, out of the Catholic Church, who believed that Jesus Christ was God. I fear his statement is but too true. No doubt many men will exclaim at such an assertion; for there are many who live in the border-land between truth and error, or fancy they live there. It would be too much trouble, it would involve unpleasant results, if they thought out their belief carefully, and it would be still more serious if they found themselves obliged to reduce it to practice.

I have headed this chapter Woman's Rights; and I assert that the first, and fundamental right of every woman, is to be allowed the free exercise of her own belief; and that free exercise is not allowed, when she is in any way restrained, either morally or intellectually. She is restrained morally, when she is indignantly forbidden by some indignant father, or hus-

band, to attend to the duties which religion prescribes; and she is restrained intellectually, and often most grievously, when her religious opinions are made the subject of bitter contempt or sneering depreciation.

Men are fast driving women into a serious revolt, and it is just possible that they will get the worst of it. How do you expect women to be moral if they are not religious? Do you expect that any new theory about the advancement of the race, or perfecting their spiritual being (if, indeed, you admit they have any) for a future state, which, by all the accounts of spiritualism, is no better than this, will have the very least influence on their moral conduct?

But it is not merely the fact of being religious, or rather of having a belief, to which some men object; they also object very strongly to the exterior manifestation of it. Clearly our faith must be proved by our works.

If we believe the gospel, we must live as the gospel teaches; yet this is just what meets with the most violent reprobation.

Certainly, for men who altogether deny the gospel, it must seem absurd to practise its teaching; but for women who do believe it, such practice is consistent; and if there is to be such a thing as liberty of conscience, it must extend to practice as well as to belief.

It is strange how wonderfully unfair some of the leading men of the day are, when they deal with what they do not understand. This unfairness does not always arise from malice; it is simply the result of ignorance. When a blind man persists in saying that he sees, and that you are wrong and he is right, there is an end of argument.

They are fully conscious, perhaps too fully conscious, of their intellectual culture, and so they make the mistake of thinking that it will serve them in spiritual science; for, making

even the largest allowance for spiritual blindness, it is difficult to understand how men of ordinary intellect can make the mistakes which they do make.

The writer already alluded to says :—

Not only is it true that peasants are still capable of believing in witchcraft, but the majority even of the educated classes are ready to listen respectfully to superstitions quite as gross. Now, from this point of view, we must reckon the overwhelming majority of women as amongst those who, if they do nót hold superannuated doctrines, owe their immunity to chance, or the influence of male relations. Their minds have not been trained to that point at which they would spontaneously reject the absurdities offered to them. Consequently, the clergy continue to put forward doctrines which are simply preposterous to any thinking man, with as much coolness as if modern criticism had never existed. A large proportion of modern theological disquisition can only be explained, on the theory that it is manufactured by the class which learns nothing under our educational system, and is intended exclusively for feminine consumption.

So long as women are left in their present stage, any decided progress is impossible. We hear a great deal about the importance—which, in truth, it is not easy to overrate—of effecting a reconciliation between science and religious faith. But why should it ever be effected? When the same minds are distracted by two discordant sets of ideas, there is some hope that they may be gradually brought into harmony.

But so long as one set of people is content to be irreligious, and another unscientific, the process is by no means so clear.

Geologists say that their doctrines are incompatible with the historical truth of the first chapter of Genesis, and probably few reasonable men can doubt it. But then the ordinary clergyman is totally unable to see the force of the remark. Geology is to him a mere jargon, exciting no particular interest or respect. He imagines that the evidence of the author of Genesis is, on such a matter, just as good as that of Sir C. Lyell. They are both people about whom he has been accustomed to write some little sentences, carefully got by heart for the purpose of passing examinations: but probably he is much more familiar with the prophet than with a modern man of science, and holds it to be just as much an undisputed matter of public notoriety, that Moses wrote the whole book of Genesis under supernatural dictation, as that Sir C. Lyell wrote about the "Antiquity of Man."

Here we have a whole series of the most curious misstatements and misapprehensions, which lie at the very root of the question we are discussing. First: it is implied, that ladies who are dissatisfied with feminine employments, take to charitable work for the mere sake of occupation. The fact being, simply, that women who find that frivolous feminine employments do not satisfy the cravings of the higher nature, seek to satisfy that craving by obeying the divine principle of charity to the poor.

If there is anything degrading in obeying God's law, then there is no further need of argument. Second, There is an absolute ignorance of religious teaching in the childish assertion, that women think there is "good in mortification which leads to no ulterior object." Men mortify themselves every day for the world. Is it no mortification to the young Cantab to go through his training for a boat-race? Has the senior wrangler gone through no mortification to win his prize? Both have a special object, and so has the woman who devotes herself to works of charity either in the world or the cloister. She has the noble mission of pleasing God, by obeying His command to serve and assist the poor, and she has the noble intention of making her own soul pure and bright by obedience to the divine precept. God does not take pleasure in seeing acts of mortification, performed with no "ulterior object," but He rewards and therefore

takes pleasure in our performance of acts of mortification which He has commanded, and of which He has given the example.

All such remarks are the result of latent or open infidelity. When men do not believe that the WORD was made flesh, and dwelt among us, that He for our sake, and to give us an example, was crucified, they cannot be expected to sympathise with the noble object of saving our souls. If men do not believe, at least they should not condemn those who do.

Again: to say that women believe that whatever is pleasant is wrong, and that any "action which involves self-denial is good," is a gratuitous piece of unfounded assertion, and it does not increase our opinion of the intellectual powers of those who make such statements. Women who believe the Bible know that there is a broad and pleasant way, which leads to destruction, and that there is a hard and narrow way, which leads to life. No doubt some

women are prone to exaggeration; and there may be cases amongst those who imitate Catholic practices without the full knowledge of Catholic doctrine, where very wrong and very exaggerated ideas of self-denial and duty are held. But such cases are rare; and spasmodic efforts at self-denial seldom last.

Men may be well assured that it requires something more than a fancy or an impulse, or a custom, to enable any one, man or woman, to live a life of Christian self-denial; and unless we live such a life, we are assured that we cannot enter the kingdom of heaven.

The experiment of weakening the faith, both of men and women, has been tried before now; and the result has not been such as to warrant a repetition.

CHAPTER XIX.

WOMAN'S RIGHTS—(*continued.*)

WOMAN, having obtained her first right, the right to perfect freedom of conscience in her belief, has a yet further right of intellectual freedom. This right has been largely acknowledged on all sides at the present day, in a certain sense, and the fear is rather that her rights in this respect will be injudiciously used than that they will be entirely denied. The subject merits every attention. The intellectual reaction which has set in within the last few years, has increased not only the mental powers but also the pride of men.

An old fallacy has been revived in a new form. The Retagarasian philosophy which

taught that man is the measure of all things, of the being of things that are, and of the non-existence of things that are not, is upheld by men less wise than Plato, who declared that not man but God is the measure of all things.

The intellectual life of the day is a grand struggle between these two principles, and there are men who are but too anxious to do women the terrible injustice of driving them back to the crude theories of the Grecian sage.

If women are to be taught philosophy by infidels, the less they are taught the better. Ignorance is not necessarily an evil, but falsehood, and the utter negation of truth is falsehood, is a mental shroud, which not only keeps out light, but occupies the space which it should fill.

And who are the men who so wisely argue that women are fools unless they hold their views of science? Certainly they are not the most powerful intellects of the day. They

are not men who have made the most noteworthy discoveries in science, they are not men who have enlarged the domain of thought. Newton, and Brewster, and Lyell, and Faraday were not infidel. But these men are nothing if they are not infidel. They have not contributed an iota to the advancement of truth, but they do contribute very liberally to the extension of falsehood. They can write clever newspaper leaders; they can write smart papers in serials; they have talent, though not quite of the highest order, and they can call attention to it by its misuse. Their abilities, however good, might not be sufficient to enable them to win any extraordinary notice, if they did not attack all that is sacred; and if they did not constitute themselves the judge and the measure of the talent of other men.

Certainly there have been, unhappily there are, men not only of the very highest culture,

talents free of all restraint, and with all possible help, in such ways as shall be most conducive to their full development, and to her own and the general good. The domain of science should be opened to her, that she may enter there, first as a learner, and then, if she manifests the ability, as a teacher.

The third right which women very generally claim is the right to rule, to rule supreme in the household. It is her God-given domain, and if she flings aside her lawful crown in search of one which may be more flattering, but will certainly be far less secure, she does it at her peril.

It has been well observed, that the relations of life are much more governed by habit than by social theories. So long as the world lasts, an overwhelming majority of men and women will marry; and to inculcate the duties of domestic life will be, or should be, a constant theme of the divine.

The place where the movement originated was against it; not by any means because what comes from America must be bad, but because some of those who initiated it in America were very far from doing honour to any undertaking. The best plants often run rapidly to seed for want of careful pruning. The movement became tarnished by connection with women who were no credit to the sex, and to the great Republic to which they belonged. The good and moral women who were engaged in it, injured the cause by association.

In their anxiety to obtain support, they availed themselves of any support. It was introduced into England, and extravagant claims were made and are made. Those who work in a new movement are generally impetuous. I know, of my own personal knowledge, that some of the best and truest Christian women of the day have worked

earnestly in the matter; but I know also, every one knows, that there are women connected with it who do not seem to care how they outrage the principles of common decency.

But whatever may be wrong in the outcry, or in some of its demands, it is certain that both the laws and the practice in regard to women need reform. Men may choose to deny women the franchise, fearing that it will be a step to a higher demand; but neither the law of grace nor the law of nature will permit the denial of common justice.

Some of these women may forget that they have duties as well as rights, but that is no reason why just rights should be denied them, why they should be compelled to submit to cruelty and injustice. It is not creditable to a Christian country, or to an enlightened country, that a woman should be frequently at the mercy of her drunken or dissolute husband, and that a woman's life should be at the

mercy of a man who has not even the generosity of a beast.

The way in which a very large number of women of the lower class are not occasionally, but systematically ill-treated by their husbands, would be a disgrace to a nation of savages. It is no wonder that women ask to have a voice in public affairs, when they find such a state of affairs existing, without a remedy—when valuable time is wasted to satisfy the idiosyncrasy of some frivolous legislator, who is very wroth because women serve God in the cloister, and does not trouble himself if they are kicked to death in the street.

Only those who have had personal intercourse with the poor, know one-half of their misery and degradation; and it is upon the woman that the full misery and degradation falls. It is easy for a man to obtain pardon of his faults, unless, indeed, he infringes on some of the specially sacred "rights of man." A

poor fellow who steals a few sticks to keep up his scanty fire, or snares a hare to feed his starving offspring, is visited with the fullest legal penalties. But a man who cruelly butchers his wife, or beats his child, in a drunken frenzy, within an inch of its life, gets a trifling fine or a few weeks in jail. Theft is visited with the severest punishment, and often with a punishment out of all proportion to the offence; and why? Because men wish to protect most that which they love most. Is it untrue to say that money is dearer to the vast majority of the nation than honour or honesty? And is this what should be expected in a Christian country?

Only a few days since, four boys who had got drunk, all under fourteen years of age, were ordered to be whipped; but nothing was done to the tempter who offered them, who probably encouraged them, to take the fatal draught.

Is it worthy of a great nation to be afraid to suppress vice? And what is it but fear which prevents our legislators from taking active measures to suppress or control the liquor traffic, which is destroying men's bodies and souls by millions?*

* Convictions for being drunk and disorderly increased from 233 to 759 in 1857, from 339 to 591 in 1866. No wonder that pauperism in the metropolis has increased from 92 to 620 in 1861, from 123 to 235 in 1865.

Sir Edward Sullivan says (page 94): "This year I travelled from Cadiz to Calais without seeing a single drunken person in the streets. I went to a bull-ring at Seville, where 12,000 of the lower orders were assembled under a burning sun to see one of those stupid exhibitions of brutality—a bull-fight; but not one of that excited vociferous crowd did I see in any degree excited with drink. I went to the Grand Prix at Paris, where crowds were assembled that almost, if not quite, outnumbered our Derby Day; I returned at a footpace, five miles, in a string of conveyances filled with every class of the community, and not a drunken person, not a coarse word or gesture, did I hear or see. I resided this summer in a German watering-place, and although there was a railway in the course of construction, and of course many of the working class employed as navvies, I only saw three drunken people, and this where *Kirschenuasser* is almost as cheap as beer. Let any man compare his Continental with his home experience on this subject, and be he the greatest free-trader in drink that ever granted a licence, he must regret the result of unlimited competition in his own country."

Is it necessary to give a catalogue of brutalities? Is it necessary to record here what may be read any day in the papers? People turn away from these things with a shudder, and forget them as soon as possible, but they exist all the same; and the groans and blood of dying women, of women who live a dying life, are crying to heaven for vengeance on those who know the evil, and who raise no hand to avert it.

What wonder is it that women call out loudly for the franchise, when deeds are done which chill the very heart to read?

To read of these, indeed, is bad enough, but are not such reports usually passed by as too shocking for perusal?

We are far from wishing to encourage a morbid taste for horrors: there is enough of it and to spare in England; but it is one thing to read that which is horrible for the sake of gratifying a morbid mind, and it is quite

another matter to read it as a sacred duty, with an earnest desire to remedy the evil. But reading is not always convincing. A woman —a lady, I should say (for are we not all ladies now?)—may read these things, and go to the opera, where the passing impression is obliterated by fictitious woes. A man reads them, and goes to his club to forget them in the excitement of the Derby, or the last scandal, or the last political affair of interest to his party; and the cries of unavenged women still ascend before the great throne of God.

Only those who, by familiar and charitable association with the poor, have seen their sufferings, can tell all they endure from the brutality of men who seem to have imbibed with the poison draught the very instincts of fiends.*

* Since writing this chapter, I have seen an able and earnest article in the *Examiner* by Miss Cobbe on this very subject. I quote from it, as it may not be seen by all who read the present work:—"Of course we all know that the reason why wife-beating and wife-murder are punished amongst us so

The neighbours will not interfere; it is "only his wife" he is beating; his wife, whom he has solemnly promised at God's altar to love and cherish. The police will not interfere, it

slightly is, because magistrates, juries, and judges know that the offenders themselves think lightly of such offences, and that the 'aggravation' of a drunken or a scolding wife is very trying. Of course, also, common sense must show us that if such ruffians are ever to be taught the heinousness of their acts, it must be by affixing to them penalties which shall bring home to their dull brains that other men regard them with horror. Finally, the very fact that the dangers of domestic quarrels are so enormous that there is a permanent peril that the weaker one of a married couple should provoke the stronger to murderous violence, where no policeman can be at hand to interfere, ought plainly enough to be a reason *not* for condoning, but for visiting with exceptional severity offences committed under such circumstances. Our laws are not made primarily to apportion exact moral retribution to crime, but to *repress* it; and as it is absolutely certain that (as they are at present executed) they have failed to repress this specially atrocious form of crime, it is as clear as noonday that they need to be revised and supplemented by more stringent penalties. Yet the 'hear, hear' which greeted Colonel Egerton Leigh's exordium that the 'first duty of the Legislature was to redress the Wrongs, rather than to attend to the Rights of women,' led to nothing more than the lame and impotent conclusion above mentioned! Does any one, we ask, still seriously doubt whether, till women obtain their political rights, their civil wrongs will ever be redressed?"

is "only his wife;" is she not the absolute property of her master? Neither will the magistrate thank them for interference. Will the "intelligent and efficient officer" be thanked for his skill and adroitness in seizing the man at the right moment for capturing the fiend incarnate? By no means, he will receive scant thanks for his pains; goods and chattels are quite within the cognisance of the law; the prevention of any outrage on them is duly appreciated, and the intelligent officer is quite sure of a liberal reward for any efforts made to protect the commercial interests of his country. Money is one question, but flesh and blood is quite another affair. A woman more or less—what matter? a jewel more or less—ah! that is serious.

And when the matter is brought before Parliment, is the subject treated with the gravity it demands? By no means. We have ill-concealed sarcasms that the "fair sex"—God help

them!—can take care of themselves; and even the men who have the manliness to bring forward the subject, walk home from St Stephen's with the comfortable and self-satisfying reflection that they have quite done their duty when they have made a speech.

After all, it is only a national question; a party question is far more important. It will be a dark day for Englishmen when national questions come to be shelved for political questions. When that day comes—there are very strong symptoms of its approach—another day will follow with unpleasant rapidity, when there will be no national questions to consider. The greatness of a nation and the existence of a nation are inseparable from attention to home affairs.

Of the remedy, the only remedy we have seen proposed for this evil, we shall only say one word—Brutality is not the way to cure brutality. Flogging men for beating their

wives will only degrade them a degree more.* Laws should be made for reformation as well as for repression. And we suspect hard labour at the tread-mill would do a good deal more to put down wife-beating, and to break down the drunken habits which invariably lead to it, than any amount of personal chastisement. Prevention is better than cure, and those who

* The laws of property, as they concern married women, are not at all known, or understood as they should be.

It is not generally known that a man can take every penny from his wife and spend it in drink, or as he pleases.

It is not generally known that a woman cannot lay by one sixpence of her own hard honest earnings.

It is not generally known that, until lately, a man could take away every penny of money or possessions from his wife, and leave her utterly destitute; and when, through the help of friends, she has got some little way of supporting herself, that he can come and rob her of all, and leave her to starve once more, and to bless the laws of a free country.

It is not generally known, except to those who have frequently visited the poor, the way in which women are at the mercy of bad men.

It is not generally known, or, if it is known, it is passed over as a matter of indifference, that men who themselves often ruin their families in dissipation and gambling, can deprive their unhappy children not only of their paternal, but even of their maternal rights.

tempt men to acts which lead them to commit sin, should surely suffer some penalty for their guilt.

Give women their rights, then, for these rights are justice—justice to men as well as to women, for the interests of men and women cannot be separated. Let women have the possession and the control of their own property; it is a necessary right for the rich as well as for the poor.

Give women the rights of their immortality—the rights of their coheirship with you in eternal life—and if you vaunt your superior wisdom, give practical proof of it by the equality of your dealing with those whom you consider inferior to yourself.

CHAPTER XX.

WOMAN'S WORK AS WIFE AND MOTHER, AND WOMAN'S WORK IN SOCIETY.

THE Christian Church has always honoured marriage; how could it be otherwise, since marriage is a divine institution?

There are many phases of ignorance which exhibit themselves amongst those who take the greatest pride in their enlightenment; and there are persons who seem actually incapacitated by prejudice from seeing what is patent to others. One of the most remarkable cases of ignorance on social subjects, and one which too frequently refuses to be enlightened from crass prejudice, is the ignorance which asserts, and the prejudice which believes, that the Catholic Church is opposed to marriage.

A recent writer in the *Saturday Review* has said "that nothing but good can come from impartial efforts, made by the adherents of our creed, to correct and remove the misconceptions formed of that creed by others." We fear, indeed, that the reference was to Pagan rather than to Christian opinion; but let us hope that so true and just a proposition will not be without its effect.

Marriage is the foundation of society, and when, and in proportion as, the marriage tie is held lightly, society goes to ruin. If marriage is made a civil contract, it passes at once out of the domain of religion into the domain of law; it becomes of the earth earthy. The Church's benediction not only adds a halo of sanctity to this tie, it does more—it gives grace; grace in the sense of power, of help to keep sacred a sacred vow.

I go back to first principles. They are likely to be forgotten. They are always

worth reconsideration. When you build, if you have no safe foundation your building will not endure. It may escape for a time, if no high winds assail it; but the chances are altogether against it. You have neglected a fundamental law, either through ignorance or contempt, and you deserve to suffer.

It is precisely because we are spiritual beings, and as spiritual beings subject to spiritual law, that marriage is a spiritual act. Once place it on a purely material basis, and what have you got? A contract between two people, legal indeed, and so far good; but what is united by the law can be disjoined by the law; and apart from the practice of religion and the sacraments, it is neither good for the individual nor for the body politic that the marriage tie should be broken at convenience. Of course we have not come to that yet; but marriage, in the Registration Office, is

the first step—it is more than a step, it is a long stride—in that direction.

I call on women especially to consider the matter; for it is women who will be the sufferers if evil counsels prevail on this subject. Is it necessary to enter into detail? Is it necessary to show what direful confusion there will be, when women are cast adrift on the world without a domestic hearth—mothers whose children will scarcely know their parentage? Is it necessary to show to men how, what they care most for, family name and family property will suffer? What litigations there will be about property, what divisions of interest, what breaking up of estates! But it will be said, There will be no fear of this. Well, there may be, through God's mercy, no immediate fear that England will be turned into Utah; but once open the sluice-gates that shut out foul water, and how can you

tell what you will admit? I fear the gates have been open more than a little, and I fear the consequences have already manifested themselves.

One of the great struggles of the present age between the world and the Church is to preserve the sacredness of marriage. Strange that the Catholic Church, which has been accused of forbidding to marry, should be engaged in this work. But the Catholic Church has never forbidden marriage. There are one or two specimens of the nearly extinct species of the human Dodo who haunt the Senate, and whose opinions on this and kindred subjects would not alter if an angel appeared to them from heaven—who would rather believe the lies of the very grossest impostor than the truth of God; but surely the vast multitude of intelligent men are capable of comprehending, and are not too prejudiced to believe, a simple explanation.

Every monk and every priest who have been consecrated to God's service, and every nun who has made vows of celibacy, were perfectly free to marry, if they had preferred the state of marriage. If they had married, they too would have had the benefit of a sacrament. The Church honours marriage so highly that she calls it a sacrament, and there is nothing which she desires so much as to teach her children how to sanctify it. Some of the greatest theologians have written largely on the subject of marriage, on the duties of husband and wife, of parents and children.

If the Church went with the world, the Church would have easier times. But her Master was not of the world, neither is she. The code of Christian doctrine which He gave, she must teach and enforce; and if the world does not like it—and it cannot like it, because it is opposed to every inclination of fallen nature—then so much the worse for the world.

But it is not consistent to say at one moment that the Church forbids marriage, and in the next moment to complain of her for preserving its sanctity.

The passions of men are strong, and need a strong curb to restrain them. Unhappily we all need protection from each other, for we have all within us the elements of evil, ready at any moment to break forth into action. We have said before that Christianity ought to be acceptable to the world, because if men carried out the precepts of Christianity perfectly, there would be perfect harmony. If men wish to indulge in the licentiousness of free love, let them say so, and take the bitter consequences; but if marriage is to be sacred, it can only be made so by recognising it as a sacrament.

There is really no medium. The world is always trying to find out a middle path between good and evil, and is always failing. Either, as we said before, we must act on

Pagan or on Christian principles. But there are men who prefer the Paganism of Julian the Apostate to the Paganism of Cicero; and there are men who condemn strongly any extreme licentiousness, who would fain take a middle course, and who imagine that the world can be governed by moral suasion. They argue admirably, if you allow them their own premises, and accept their conclusions.

Once admit that marriage is a civil rite only, and the law can alter or amend it at pleasure; you cannot make it quasi-religious. An ineffectual attempt has been made in this direction, but the result is invariably the same in the end. It may require time to develop evil, but this is no reason why we are to shut our eyes while the process is going on.

It would be a noble mission indeed, if women began to teach the sanctity of marriage.

Let mothers teach it to their daughters by speaking of it with the reverence and respect

due to a religious rite. Let them be taught to look on it not as a mere barter of worldly advantages, but as a solemn contract between two immortal beings.

Let those who have charge of the young believe it to be a sacred duty to prepare them for the life they are likely to lead, and for which, if they do not lead it themselves, they may have to prepare others. If girls are brought up to believe that marriage is the one end of their existence, they will be ill prepared for its sacred duties; but unquestionably for the majority it is one end of existence, and as such the subject should not be treated with levity or indifference.

A woman, having made a deliberate choice, and any choice which is not deliberate is not very far from wicked, will be prepared to abide by it.

The marriage vow is not made to man alone, it is made also to God; and unhappily, as the

world is ever anxious to hide itself from its responsibilities, this view of marriage is but little entertained. Marriages are made in heaven in a high and holy sense. The most foolish marriage, the most indiscreet marriage, has at least been permitted by Providence, since nothing can happen without the Divine permission. You may have made your vow recklessly, but you are bound by it all the same. You may repent it bitterly, but it was an act of your own free-will.

In every act of our life we have a choice; and woe to those who dare to throw the blame of their own folly upon their Maker! If you maim yourself—if you deprive yourself of an arm or an eye, a hand or a foot, of your own free-will, you must take the consequence. You have rendered the conditions of your future life very painful, but that will not alter them. You marry of your own free deliberate will—and what is said on this subject applies equally to men

and women—you have made a vow to God you cannot change, for it is made unto death by divine precept. What, then, can you do if your choice has proved an unhappy one? Certainly you must not add sin to misery. Certainly you must not add suffering hereafter to suffering here.

If in the early Church the believing wife was to remain with the unbelieving husband, much more should the believing wife remain with the unbelieving husband in our scarcely less Pagan day. She is to win him, if haply he may be won, by her Christian life—not by her reproaches, not by her indignant speech, not by her scorn, not by retaliating his indifference or his unfaithfulness. No; the mission of the Christian woman is a mission learned at the foot of the Cross. It may indeed be lived in tears and anguish, there may be no reaping here; the sowing may be by very bitter waters, but the night is never long. At length the

morning cometh, and in the morning there shall be joy.

But it will be said, Am I to submit to insult and outrage, to the violation of all that a woman holds most sacred? Yes; for the gospel of Christ is a gospel of submission, and by submission we conquer. Christ says, Blessed are the humble. Will you be humble after His example, or haughty after the example of the world? Christ teaches us to submit patiently to the most cruel injuries; will you submit, or will you rebel like demons?

You may have taken an unwise step for time, but you may make a very golden harvest of it for all eternity. But remember, God rewards us for winning the race in His way, not in ours. He who gives the crown has a right to impose the conditions on which the crown shall be won. The world tells you to avenge yourself, to show your spirit, to take proper measures to assert your independence,

not to let yourself be trampled on. Alas! poor world, it is taught by its master the devil, and it obeys his instructions carefully. But you, you are not of the world, and you have nothing to do with his instruction or his teaching. He gives his rewards here, for he gives none hereafter. The world will applaud you if you follow its maxims, it will despise you if you follow the maxims of the gospel. Consider the matter carefully, make your choice of masters, and remember he is your master whom you obey.

And these very men who, in their great scorn, can find no words sufficiently cutting to speak of Christian mortification, and of that moral and intellectual submission to divine law, which is so happily the characteristic of woman, are generally the first to exact the most tyrannical subjection from their unhappy wives and daughters. There must be no submission to God's law, but there must be slavish and

degrading submission to their sins. There must be no submission to God's command, but there must be the most degrading submission to their vices. Are there no men who walk through the world with a proud front and a haughty bearing, who look down upon and despise God's children, and who, as they pass, leave after them broken hearts and blighted lives? They may stand well before their fellows, and better still before their own conceit; but there is a God who will avenge, and there is a judgment, where not the proud and the defiled, but the humble and the sinless, will be exalted.

It should be remembered, however, that the submission which is required from the wife to the husband, is not the submission of sin. And this should be clearly understood. The ignorance of Christian doctrine amongst professing Christians is lamentable, and leads to the most grievous results. How can we obey

the law unless we know it? How can we do God's will unless we know what that will is?

And here we come to a point where, if men would listen even to reason on religious subjects, as they do on secular subjects, much difficulty might be removed. Submission to a mere creature, as a creature, is simple degradation.

It might be a wise policy under certain circumstances, but it is still a simple degradation. No creature *quâ* creature has any right to compel the submission of another. We are in that sense all equal in the sight of God.

But submission to a creature from obedience to the Creator is not degradation, it is an act that enhances our greatness, because it is an act of virtue, and virtue is the only good. We cannot expect to act aright, unless we believe aright, and modern society has strangely distorted views of eternal truth.

Of the duty of mothers we have already

spoken, and what more can be said? Only this, that every mother is forming the future generation, that every mother is affixing her stamp and seal to the society which will be when she perhaps has gone to her account.

It is an awful thing to think how far we can control and influence the destinies of an entire race, of a race preparing for its future life.

Mothers! arise in the greatness of your power, in the splendour of your strength, and be the regenerators of the world. You have in your hands the making or marring of immortal destinies; do not, I beg of you, be content with anything less. Use your God-given dignity; do not, I pray you, turn from it with the disdain of ignorance or the indolence of indifference. The evil one knows your power well, and lays his plans artfully to undermine it; if he even once persuades you that it is anything less great than it is, he has gained a point, he has taken a fortress.

If he can prevail on you to despise your maternal rights, he has gained a still greater advantage. He knows the value of these immortal souls, and his object is to teach you to be indifferent or careless, so that he may more easily secure his prey.

Defeat him, then, in the strength of God, for no other strength will avail; defeat him, strong in the power of your love, for no love has in it the power of the true love of true and holy motherhood.

It is scarcely necessary to say much of the influence of women in society. It is unquestionably great; and every woman, married or single, has a most sacred duty in this respect. How much sin may be prevented by the example of a good woman! How much virtue may be recommended by the life of a holy woman! But you will say, True; what then? we do not purpose to be saints. But you must be saints, you must be holy, if you wish

to enter heaven. I pray you, do not deceive yourself; what you are here, that you will be hereafter. The company you keep here, will be the company with which you will find yourself hereafter. To be holy is a question of salvation, for the unholy can never enter heaven.

You must act, and speak, and live, and dress in society as a Christian woman. Is your life in society fashioned on the precepts of the gospel? Do you live in a round of fashionable amusements, and think little of God? Do you content yourself, or stifle your conscience, with going to a retreat once, perhaps twice, in the year, where you listen to exhortations not to love the world, and go back to it more than ever devoted to its service?

Do you go to God's house in the morning, dressed like a Christian woman, and to the opera in the evening, dressed like a shameless heathen? Is this the example you give to

society? If so, we can scarcely wonder that Christianity is not thought of much account; that those men, who keep so sharp an eye on Catholic practices, and who know all too well what Catholic women should be, are scandalised or amused. Do you leave the support of God's Church, and of works of charity, to the poor, who give liberally out of their poverty, while you give little and grudgingly out of your abundance?

Are you anxious to be thought well of by the world, to be esteemed for your liberal opinions? Believe me, you are only heartily despised for them. The world expects consistency, and if it does not practise religion, it expects you to practise it.* What is your connection in society?

Is it known that you, at least, will not indulge in conversations about the least scandal, will

*A recent writer has made a most severe, and it is to be feared, in some respects, a well deserved attack on the dress of ladies.

not discuss before the other sex subjects which should not be mentioned even in private? You talk of converting others; but conversions are the fruit of martyrdom, and there are other martyrdoms besides the martyrdoms of blood. Do you martyr yourself? Do you die daily by a life of Christian piety, of Christian charity, and of Christian renunciation of the world?

It will be said, perhaps, that I take a dark view of life, that I think too hardly of innocent pleasure, of those who cannot altogether separate themselves from what they do not like or approve. There were saints in Cæsar's household; and there are many women who do give an example to society of holy living; but it must certainly be admitted that there are many, and very many, who do not; and to such it is a sacred duty, though a painful one, to raise a warning voice. Will our friends thank us, if we see them falling into a torrent without uttering one little cry to save them?

From the earliest ages of the Church, the influence of woman has predominated far more than might be supposed by those who have not been at the pains to study the subject.

In apostolic times we find women gratefully recognised as the faithful and active helpers of the apostles. They laboured much, and they laboured wisely, not with many words, but with great and self-sacrificing deeds.*

In the post-apostolic times we find women still the helpers of man, her coheir to eternal life. Women worked not only for the apostles, but with them; they were co-workers; they were fellow-helpers; and in the early ages of Christianity, we find their services equally prominent and equally important; and in later times, we find women who are canonised, freely coming

* St Thomas says that marriage is called in Latin, the language of the Church, *Matri-Monium*, because it refers principally to the mother, *Matrimonium quasi matris munium.* The woman is the source of the family; it is the woman who makes its happiness or misery. Hence the care the Church has of married life.

forward not only to help the Church in their charities, but even to take an active part in public affairs.

A writer to whom women are deeply indebted says: "Behold the Fathers of the Church. Whilst the Fathers of the Church astonished the world by their harangues, the Mothers of the Church edified it by their virtue. Whilst the former attracted all minds by the folly of the cross, the latter attracted all hearts. The Fathers supplied all the precepts and rules of the Christian life, the woman gave it the beneficent example of her exercise; what the Fathers did by their zeal, woman accomplished by her devotion. They all contributed—I had almost said in an equal proportion—in the great work of God—the Christianising of the world. Each by different methods, it is true, but each in different ways assorted and built up the Church; and it is for us to look back upon and honour the ages of the Fathers of the Church,

as the age also of the Mothers of the Church."*

It needs scarcely to be mentioned how prominent the names of women are in the noble army of martyrs, how prompt they were to carry out their belief practically, even while such consistency was at the cost of life. And why, indeed, should it not be so, since they looked for another and a better city—a city whose builder and maker is God—a city of peace, a home of eternal beatitude.

Is this the metal of which the women of the nineteenth century are made? Are the women who will not sacrifice a little for God, likely to be the mothers of those who would sacrifice all? Is this eagerness to follow fashion even to its extremes, from a miserable fear that they should be considered as not being of the world, the way to win the kingdom of heaven? Is this—we had almost said contemptible—desire

* Apostalat de la Femme Catholique, tom. i. p. 476.

to win the approbation of those who are without, the way to bring honour to their religion? It deceives no one except those who deceive themselves, and it brings neither honour to those who are thus self-deceived, nor to the Church.

Even the most sceptical men of the day have, at least, some Pagan sense of honour, and some, at least, human respect for consistency. However heartily they may condemn the faith, they are, for the most part, respecters of those who are consistent in practising it.

CHAPTER XXI.

WOMAN'S WORK IN THE CLOISTER.

It cannot be expected that those who do not believe in divine revelation should either understand or appreciate the life of a nun. We said elsewhere, and we repeat it again, that there are numbers, and I fear I must say thousands, of educated men, in the present day, who do not believe in revelation. There are some who openly deny it—they are few; but there are very, very many, who deny it virtually, and who are equally infidel; though many are anxious to hide their infidelity, even from themselves. They will tell you they are tolerant—true; but unhappily they are tolerant of everything but truth. They will tell

you they are liberal; but, as a general rule, their liberality consists in applauding those who acquiesce in their own opinions.

They pride themselves not a little on their liberality; but this is simply indifference, or rather unbelief, for they believe nothing except that all religions are equally good, because all are equally untrue;—as if falsehood could be good. So long as your Christianity is merely theoretical, they are very well pleased with you; but once they find you are practical in carrying it out, they part company with you, angrily or scornfully, as their dispositions incline.

To such men, the life of a nun is something more than an enigma, it is a reproach and a derision. It is something which they hate as men hate the light, which therefore they desire by all possible means to quench, as men who love darkness quench the light which shows them that which they do not choose to see.

Yet even the heathen had respect for their

vestals, and could in some sense admire purity for its own sake, even when they were themselves the most profligate of people. The very fact of the bitter opposition of the world to those who are consecrated to Christ, is in itself a proof of the blessedness of that state. Blessed are ye when they shall revile you, and persecute you, and speak all that is evil against you for my sake unjustly; be glad and rejoice, for your reward is very great in heaven.

It might have been thought, an unprejudiced consideration of the religious life would have led men, at least, to respect it. What do these women do that you are so anxious to persecute them? They work and they pray? Which is the crime? They work for the poor whom you too often neglect, and they work without fee or reward? Is there anything specially wicked in this? But they pray—alas! that it must be

said—prayer in the nineteenth century has almost become a crime.*

But it will, we hope, be admitted that these things are harmless. If some women like to spend their lives working for the poor, and praying for the world, is it a crime or an injustice? If a crime, what is the crime? If an injustice, what is the unjustice, and to whom?

There are, indeed, happily a large section

* It is curious and painful to observe how anxious men are now to show that they do not believe, for fear any one might suppose they do. In Mr Wallace's article on Modern Spiritualism, he speaks of Muller's Institution at Bristol, and the wonderful answer he obtains by prayer for the support of his orphans; but he takes great care not to let his readers know that he believes that it is God who hears and answers prayer, and he adds that answers to prayer are not dependent on the morality (*sic*) or the religion of the petitioner. This gives us a pleasant idea of the religion of the future, when they who have "spirit friends" will have their requests heard by them.

How little these men see the logical outcome of these theories when they fling aside the truth of revealed religion—"Ask, and you shall receive; seek, and you shall find." It is true God will hear the prayer of the penitent sinner. But His gospel does not teach us that He will hear the prayers of the immoral and profligate.

of the Anglican Church who do believe in God and divine revelation, and an influential section who respect and encourage the dedication of women to the service of the poor. Yet they are frequently told that they are traitors to the Church to which they belong, and in which they are certainly an anomaly.

It would be very desirable if those who write with so much acrimony on the subject of the religious life, would first be at some pains to understand the subject a little better.

They might still object to it, but at least we might hope, in common fairness, that they would not misrepresent it. A recent writer has said, with great truth, that "even a sincere follower of one party may do well to make himself acquainted with a dispassionate statement of the matter in dispute between his own party and another." Rancour and violence do not promote real religion.

The old outcry against the religious life was

creatures—both to the just and to the unjust. For the vow of poverty we have the precept of Him who said, "Go and sell all that thou hast, and give it to the poor, and there shall be treasure in heaven, and come follow me." For the vow of chastity we have the words of Christ Himself, who said, "He that can take it, let him take it." "I would have you to be without solicitude. The unmarried woman and the virgin thinketh on the things of the Lord; that she may be holy both in body and spirit." And theirs is the special reward promised to holy virginity in the Apocalypse.—That the Virgin shall follow the Lamb wheresoever He goeth. Thus while the Catholic Church honours marriage as one of her seven sacraments, giving it true dignity and all respect, yet she does not forget that Christ was the Virgin Son of the Virgin Mother, and that He has called some chosen souls to follow Him in a more excellent way.

Grant that the gospel is true, and it is really difficult to see how men can object to the life of a nun. She does but carry out to the utmost perfection these precepts which Christ Himself has given to the world; and He has bid us to be perfect.

The rancour of those who do not believe is easily understood. It was foretold in prophecy in that last and most sorrowful night of the Saviour's life: "Remember my word that I said to you: The servant is not greater than his master. If they have persecuted me, they will also persecute you; if they have kept my word, they will keep yours also:" and again, "The world hath hated them, because they are not of the world."

It is because the life of a nun is in every way a protest against the life of the world that the world hates it. The world despises poverty; how, then, can it fail to hate the nun who practises it. The world is full of pride and self-

will, how then can it help hating the nun whose life is one of humility and obedience? The world is unchaste and licentious, how then can it appreciate holy poverty?

But again, let it be said that men who pride themselves on their intellectual culture, on their large-mindedness, and on their superior abilities, ought, at least for their own sake, to be fair. Yet the religious life is a subject on which they seem scarcely able to pen a line, without unrestrained calumny and bitterness. They give, indeed, a sort of contemptuous toleration to the Sister of Charity, because she is useful—but certainly not because she has followed a Christian counsel, and devoted herself to the service of the poor. Indeed they can scarcely contain their contempt for her folly in doing so, in degrading herself so far, as to do that which will entitle her to the highest reward at the Last Great Day. Unhappy men, when they shall see this

sister, whom they have scorned and despised, receiving her reward for being a servant like her Master, what will their reflections be? "These are they whom we held some time in derision, and for a parable of reproach. We fools esteemed their life madness, and their end without honour. Behold how they are numbered amongst the children of God, and their lot is amongst the saints. Therefore, we have erred from the way of truth, and the light of justice hath not shined upon us, and the sun of understanding hath not risen upon us."

Certainly those who, either through wilful pride or invincible ignorance, have not known God's way, cannot understand the way of His holy ones, and there is an intellectual as well as a physical blindness.

The two great objections which are made to the religious life in the present day are—first, that nuns are, or become little better

than, fools; and secondly, as a necessary consequence, that they are incapable of educating others. Some infidel writer gets hold of some girl who has left a convent, where she has been the constant torment of her superiors and her sisters. He finds her just what they found her, ill-tempered, selfish, weak-minded, and uneducated. But no matter. He has made a grand discovery. Here is a nun thoroughly disgusted with the life she has led, only too glad to pour forth into his sympathetic ear any amount of grievances. He has, perhaps, never seen or spoken to any other nun, at all events, all that she says agrees perfectly with the opinions he has formed; and it is so pleasant to find his own opinions corroborated on such apparently good authority.

Now is this fair? Is it fair to yourself? for surely you will admit that there is no personal or prospective advantage in believing a lie.

Is it fair to those whom you misrepresent? Would the evidence of a traitor or a spy be respected; or would it be recklessly credited? Again, some girl who was perhaps the torment of her companions, and the grief of her teachers, comes forward with her statement, and shows by the animus of it, how thoroughly she calumniates those who were but too devoted to her good. Is she also to receive unlimited credit? She may indeed state some facts, but they will be strangely coloured and distorted.

The two great objections to religious life in the present day are—first, that the nuns are little better than fools; that if they are not fools when they enter a convent, they become so because of the system practised in convents; and, secondly, that they are useless, because the life itself is useless; and if they teach they are not capable of teaching.

These most false assertions are made and repeated with an audacity and persistency,

which is sometimes amusing and sometimes pitiable.

The most contradictory statements are made and re-asserted with the utmost coolness. Do those who set reason at defiance in this way, imagine that we are as unreasonable as themselves? or do they act on the principle of giving a man a bad name, whether he deserves it or not, hoping the result will be his destruction?

First, we were told that ladies who went into convents, were tortured and miserable. Now we are told that the reason so many girls go into convents is to be comfortable. Perhaps when those who make such opposite assertions have quite made up their minds which is the truth, they will listen to some explanation. Unhappily, the grosser form of the torture theory still lingers amongst the lower class, where it is likely to do infinite harm. Those who are interested in maintaining it, are probably fully aware that it is untrue, but it would

not be easy to excite the mob without some strong stimulant. Placards and books are hawked about London, with pictures of nuns tortured, and what is the result? For the present, nothing very serious; but only let the blood-hounds of war loose, and I scarcely like to think that those who encourage such things would wish to see the results which must follow.

Convents will be wrecked, and nuns and priests will indeed be tortured.

But it will be said, nuns do practise very silly, absurd penances. And then we shall have a dissertation on the Saurin case, which people hoped would reveal so much, and which did after all reveal so very little, because there was so little to reveal. I do not know that any one can get more out of it, than the fact that the nuns did submit to penances, which to the world are very absurd and very degrading.

Now it must be remembered that the inten-

tion dignifies the act. If there is such a thing as Christian mortification, and if humility, and as a consequence, to practise humiliation, is a Christian virtue, there is an end of the matter. Either, as we have said before, we are to be Christian or Pagan in our belief and in our practice.

If we are to be Christian, the difference between Christians who practise humiliation in the world, and Christians who practise humiliation in the cloister, is only one of degree.

To men who do not believe that the Son of God humbled Himself, and became obedient unto death, even the death of the cross, humiliation is simply a degradation—but they cannot show any cause why others should not be allowed the liberty of their belief,* even

* The following is a condensed report of the recent speech of the Bishop of London, at Willis's Rooms:—The Bishop of London, in his opening address, said—No one could doubt that infidelity was prevalent from the highest to the lowest. The

in this infidel age. Men who say that there is no longer any need for "the hypothesis of God," cannot judge of the practices of the

tone of general literature, and the circumstance that masses of the people never attended any place of worship whatever, attested the sad fact. The peculiarity of infidelity at the present day was the multitude of forms in which it appeared. In our own times we had originated that most destructive system of criticism by which people judged, or pretended to judge, of all religious works by what was called the "verifying faculty." Such was the basis on which Strauss's skilful criticism was founded. Then there were secularist, materialist, pantheistic, and Comtist doctrines; and, lastly, that curious product of reasoning called scientific atheism, by which men had deified the laws of nature, gifting them with unchangeableness eternity, and omnipotence. The Bishop urged Christians to speak out boldly—they had acted hitherto too much on the defensive—and, with reference to the dissensions among them, observed that the combating of infidelity was a work in which all sects could join. The Archbishop of York saw no reason to think that the spirit of infidelity in recent years had abated, In two leading countries of Europe—France and Germany—infidelity in its various forms was perhaps more prevalent now than ever it had been before. He granted there was a change of tone in scepticism, but it was not on that account the less dangerous. The modern sceptic did not meet them with a sneer or a rude buffet, but answered them like the astronomer who, when asked why he had written a book on astronomy without once mentioning God, calmly observed, "There is no longer any need for that hypothesis."

Christian religion, but at least they might refrain from misrepresenting them. If contempt and humiliation, and taking up our cross and self-denial, are divinely appointed means for the perfection of our souls, we cannot be blamed for practising them. They do not look honourable to the world, but we do not expect the world to praise them or to understand them.

And then, because nuns believe in God's revelation, and practise the Christianity which the Bible teaches, it is at once set down that their "lives are petty," that they spend their time in miserable squabbling, and that "the whole concern is unutterably weary and stupid."* Now nuns are not perfect, they are only trying to be perfect. The apostles had their differences, and very serious differences too; but such contentions were the exception

* Article on Woman's Education in *Fraser's Magazine* for May 1869.

and not the rule in apostolic life; and such contentions are the exceptions and not, most certainly, the rule in cloister life. Women who are constantly, actively, and most usefully occupied, are not likely to have much time or inclination for squabbles. It is true, indeed, that now and then some persons will be admitted into the cloister who would have been a trial anywhere. There are persons of almost constitutionally bad tempers, selfish dispositions, and rough manners, who will neither be quiet themselves, or suffer others to be quiet.

They are always imagining offence, and forgetting that they are constantly giving offence. They would tell you that they cannot help their tempers, or their tongues, or their rude manners, and while they are giving offence to every one around, they will say that every one is giving them offence—even during the two years of novitiate, it is sometimes impossible

so thoroughly to discern character, as to prevent the final admission of such persons.*

But such cases are happily rare, and we may ask, Is domestic life free from such trials? Are there not many families whose peace is constantly disturbed by some unruly member? Certainly any such character, whether in the

* But this most inconsistent writer next declares we are too happy. Surely such contradictory statements best refute themselves. In the Article for May, 1869, it is said :—"The infinite pettiness of convent life, the wretched squabbles, protracted beyond bearing, the unbearable weariness and stupidity of the whole concern, have been too forcibly depicted to need any illustration."

In *Fraser* for June, 1874, we are told why so many Irish girls become nuns. The writer knows all about it, a great deal more than the girls themselves. "They find home unbearable." After what? the petty squabbling and misery of the nuns? The unutterable weariness of a convent life? By no means. The convent life is so attractive they will return to it. "The change from the daily routine of appointed task to utter idleness is intolerable." They are "over educated" (just before we are told they can neither read nor write correctly—which is true?). Home life, "after the refined retirement of a monastic establishment, and the dignified sisterhood, is simply unbearable."

Now which of these accounts is the true one? We are inclined to say, "Quem deus vult perdere prius dementit."

world or the cloister, gives her friends a grand opportunity of practising patience and charity; and such opportunities are not likely to be lost in the cloister, and will often lead the offender to reform, or at least to some amendment.

So long as men do not believe the gospel, or only believe it partially, they will either despise or misunderstand the life of a nun, and will attribute her vocation to anything or everything except the grace of God.

A convent life is not exempt from trial—God forbid it should be! Like any other station of life, it has its own sorrows and its own joys; but its sorrows are very precious, when they are borne for love of Him who has called the nun to be all His own, and its joys are very pure, and confer a happiness which the world can as little understand, as it can sympathise with their source.

It has been already observed, that Sisters of Charity get a sort of grumbling toleration

because they are useful, though to those who cannot understand the life of Jesus at Nazareth, it seems very absurd for any lady to do what a servant could do as well. It would be very absurd, if she had not the highest motive, but in an age when suicide is openly advocated and quietly discussed, as the best way to rid the world of those who have become a burden to their friends, we cannot expect any approbation for practical sympathy with human suffering.

The most grave charge against woman's work in the cloister is, that nuns do not educate girls properly. Certainly, they do not educate them to be infidels, and we doubt if any lower degree of culture would satisfy some of their censors. It is consoling, however, to find that the education of men at Oxford and Cambridge is no better, at least, if they are educated for the Church; though by some very mysterious and utterly incomprehensible process, if

they are not educated for the Church they are very highly educated.* We commend this view of the subject to the careful attention of dons and professors; it passes our comprehension.

* For proof see *Fraser*, May 1869:—"A large number of young Oxford and Cambridge men are turned loose upon the world in as helpless a condition as any fatherless bipeds whatever. The majority have learned nothing that they will not forget in a year or two, with the exception of reading and writing, a few axioms about athletic sports—and qualified for little more than to be men of fortune or clergymen. The minority have learned something which is generally recommended expressly on the ground that it is of no direct use in any walk of life." Surely convents could do no worse. Again: "The ideal of a studious undergraduate is to have a certain number of propositions in his head bearing upon some given subject, all of which he can produce at a moment's notice: He rejects everything that does not have some direct connection with his work, however interesting in itself." In *Fraser* for June 1874, we find a terrible onslaught on convent education for doing the very same thing. The superficial accomplishments which form the ordinary convent curriculum are found totally useless at home. "The last quarter of each scholastic year was generally devoted to getting up pieces for the exhibition day."

It must be consoling to the Religious Orders who educate youth, to know that their system so closely corresponds with that of Oxford and Cambridge in the perfect uselessness of the course of study for the after life of the pupils.

Woman's work in the cloister at the present day is of the highest importance, and those who have charge of the young have a most sacred duty to fulfil, and one which deserves and demands their whole attention. The nun must advance with the age in its secular learning, though she must not be of the age in its infidel or uncertain teaching. Catholic girls need to be educated with a respect for themselves and for their religion.

There has been, perhaps, a little too much desire for exterior show, for clever recitals at public examinations, for mere accomplishments that occupy valuable time, and sometimes promote a worldly spirit.

But, unquestionably, an attempt to educate Catholic girls more solidly would meet with a tremendous opposition, not from nuns and priests, but from unwise parents. So long as parents will have their children taught useless and showy accomplishments, and educated in

a way which will more or less unfit them for their station in life, what is to be done? The parents are masters of the situation. The teachers can only submit.

The very same difficulty which exists in the world, exists in the cloister.

Certainly, Catholic parents ought to be governed by higher and holier motives than others, but it is to be feared that too many are only eager for the approbation of the world, and painfully blind to their own and their children's best interests.

In as far as any improvement is needed in convent teaching, it should come principally through the influence of the priesthood. The priest, and the priest alone, can induce the Catholic parent to allow his children to be placed where they shall receive an education that will really fit them for their state of life. The priest, and the priest alone, can induce Catholic parents to be satisfied when their

girls receive a thorough education, and to be content with fewer accomplishments.

An earnest effort should most certainly be made in this direction; and we know many of the clergy who are anxious that it should be made.

Nothing can be done without united efforts. If the mothers who are in the world would join the sisters who are in religion, and would only send their children to convents where a solid education would be the first great object, and would be satisfied or rather desire that such education should be given, we should soon cease to hear the bitter reproaches, which unhappily are too often founded on some degree of fact.

We should no longer hear that Catholics were indifferent to literature, as most unquestionably they are.*

* We have heard of Catholics whose idea of Catholic literature was, that it was simply a waste of money to buy a Catholic

Again, if Catholic girls were more solidly educated, we should not hear that they sometimes make themselves conspicuous in society by their frivolity, and by imitating those to whom they should be an example, in extravagance and want of Christian modesty in dress, in manner, and in conversation.

There is indeed a mission to be done in the cloister. There is indeed a glorious work there for women of high and holy purpose. And in order to accomplish this mission we

book. Yet their libraries were full of Protestant literature, and not always of the highest class. We have heard of Catholics, who excused themselves from purchasing Catholic books, on the plea that they spent any money they had to spare in charity, or if they did subscribe for Catholic publications, they looked on it as a sort of useless outlay, instead of being a duty to themselves and their families.

Nuns who find it hard enough, how hard God only knows, to keep up their works of charity, to clothe the naked and to feed the poor, may certainly be excused, if they only purchase necessary books ; and yet, with some exceptions where education is not of the highest order, nuns are the best supporters of such Catholic literature as there is. It is to be feared that Catholics have yet to learn the duty and the grave importance of supporting their own literature.

must know its needs, and not close our eyes in childish anger to the truth.

While the world talks, the nun works; while the worldly woman eats her heart out in a life of folly, she is occupied in her holy labour, often as thankless as it is full of toil. There is but little done without to help or encourage her, and that little is too often done grudgingly. When she asks for alms, she is considered intrusive, though it may be she has long since spent her own fortune in her Master's work. When she speaks, as speak she must, of the evils and follies of the world, she is told she has no business to meddle with such things, as if her business was not with souls, and with all that could win them for her Lord. But it matters not—*Facta non verba*,* deeds

* A book has just appeared bearing this title. If the writer is not Irish, he ought to be, for he has perpetuated the best *Hibernicism* we ever heard of. The work professes to be a contrast between the charitable works of Protestant ladies who are "unfettered," and Catholic nuns. The contrast is effected

not words—are the object of her life, and her ambition is to be all for God to whom she has devoted her existence; while for all consolation in her sorrows she turns to Him whose love is her reward, and to whom, indeed, she can say, *Deus meus et omnia.*

There is no mystery in convent life; yet there are persons, who certainly would not like to be classed with the vulgar, who seem so certain that there is, that we believe if they were permitted to inspect every convent in the kingdom, day and night, they would believe

by telling a great deal about the few good works which have been done by Protestants, and by not saying one word about the unlimited good works done by religious. Probably any one convent has done more good, even in the ordinary acceptance of the word, than all the united efforts of the ladies he mentions. We do not say this in any way to depreciate these ladies, far from it—may they go on and prosper; but who outside the cloister has any real idea of the good done therein? We have heard of a distinction without a difference, but it remained for the author of this work to make a comparison without any mention of the object compared.

there was something wonderful hidden from them. It is quite useless to reason with such men. There is indeed a mystery in convent life, in the life of every nun; it is the mystery of Divine grace; it is the mystery which leads her to prefer the kingdom of heaven to the kingdoms of earth; it is the mystery which leads her to obey the precepts of Christ literally;—how can men understand it who seek and love the world? They see the great sacrifice that every nun makes, and they not unnaturally ask themselves why she makes it; but instead of accepting the true answer, that she makes it for the love of God, they go out of the way to find out some other motive, and are themselves the victims of their own ignorance.

We hope Catholic women will take up with new ardour the great work that lies before them. That in the world, they will give the example which the world has a right to expect

from them, and which if they fail in giving, they do so at their grievous peril.

We hope that all classes of Catholics will make more earnest efforts to remove this reproach of indifference to literature; and we hope that a more thorough practical method of teaching will be introduced where it is not practised at present. And though it seems almost hoping against hope, we trust Catholic parents will learn to desire fewer worldly accomplishments for their children, and will prefer a higher culture, that will not unfit girls for their position in life.

If an impure literature is to be banished, it must be by supplying that which is pure. If the scepticism of the day is to be met as it should be, by Catholic pens, Catholic writers must be encouraged and made to feel that the labourer is truly worthy of his hire. If the world is to be converted, and souls are to be won,

and if God's kingdom is to be advanced, it will be by deeds and not by words, by self-sacrificing actions, by Christian life, and by giving the example of preferring heaven to earth. To do this earnestly, and to encourage others to do it, is truly the work of the Christian woman in modern society.

APPENDIX.

I.

Sir Patrick Dun's Maternity Hospital.

An experiment in training midwives has been progressing for some years under the auspices of the Hospital, with practical results in mitigating the sufferings of a class little prepared to help themselves. It is now sought to turn the experiment into a permanent good, by constructing a Midwives' Home on the Hospital premises, with accommodation for twenty pupils. Hitherto these have been partly drawn from the wives of sergeants, corporals, and soldiers of the army, whose intelligence cannot be sufficiently valued, except by those who have seen their aptitude for their calling. The important benefits conferred upon the pupils, are felt by that

portion of the British army who are sent abroad to our colonies. It is now proposed, in addition, to instruct a class of Civilian and Irish midwives, who would be rendered capable of earning a livelihood thereby, and continue the good we are able to do in our locality, whilst forming a valuable training-school for midwives. Upwards of three thousand cases have been treated since it commenced, and three large volumes of statistics attest the care of those who carry on the work, and these volumes would afford gratification to those who take an interest in those matters. To Dr Sinclair is due the success that has attended the efforts of the Hospital in this direction.

We are indebted to Dr Haughton for the above note and the following account of the commencement and working of this institution :—

(1.) In 1869 Dr Sinclair, King's Professor of Midwifery (who had been an army surgeon), proposed to the Governors of Sir P. Dun's Hospital, to work an extern Maternity in connection with the Hospital, by means of two paid head nurses, and a class of female pupils drawn from soldiers' wives quartered in Dublin.

(2.) Dr Sinclair and myself then wrote to friends in several regiments; who got up regimental subscriptions to maintain two women from each regiment for six months, while under instruction in Dublin.

The ladies of the regiments entered warmly into the work and aided us.

(3.) The Board of Trinity College was so pleased with our results, that they placed £20 a year at our disposal, for prizes to be distributed at the examination of the pupils; we supplied the medals ourselves.

(4.) When we had made a good beginning, and had secured the goodwill of Dr Richard Dane (the Medical Inspector-General of the Army in Ireland), we wrote to the Duke of Cambridge ("the soldier's friend"), asking him to issue an order that the colonel and surgeon of each regiment quartered in Ireland should select the two best educated, and best conducted, of the soldiers' wives, and that they should be sent up to Dublin in care of their husbands, and have free barrack quarters for six months. His Royal Highness after full inquiry complied with our request, and conveyed to Dr Sinclair his thanks for what he had done to improve the condition of the women of the regiments.

(5.) Finally, Her Majesty the Queen made inquiries about us, and finding we were "doing good with both hands," relieving the poor and providing a profession for the soldiers' wives, she graciously offered to become the Patroness of the Army Midwives' School in Sir Patrick Dun's Hospital.

(6.) Our army pupils, under the superintendence of two paid head nurses and the King's Professor,

attend 600 poor women annually in one of t
poorest parts of this city. About two hundred
these are miserably poor, and require to get wi
beef-tea, and often clothes. Our army class f
quently subscribe from their own scanty funds, a
provide all that is necessary for about fifty patie
each year.

(7.) The class attends lectures three times a we
for six months, given by the King's Professor, whc
furnished by Trinity College with everything requi
to illustrate his lectures. They are also obliged
attend a course of lectures given by myself at t
close of their curriculum. These lectures embra
physiology, health, and nursing.

(8.) The women forming the class do not look
be the same at the end of the six months' traini
Their faculties have been kindled and called out, a
their improved intelligence shows itself in their ey
and faces. The examination at the close is ve
searching, and they compete for medals and priz
And on the last day of the examination, their frier
from various regiments crowd round the Hospi
gate, to learn what regiment has got the silver med
and the lucky woman is as warmly greeted as h
husband would be if he won the Victoria Cro
Our work has been very hard, and often uphill, b
we hope now to have attained a sound and permanc
footing. God has blessed us, and we have the hea

sympathy of every good man and woman in our district.

Such is Dr Haughton's Report, written only for our own perusal; but I think it would be an injustice to him, not to give it in his own graphic and earnest words. Here I call attention to the charity of the poor, always so abundant, and their efforts to help each other so generous.

II.

The following is the reply of Dr Haughton to questions on the subject of the mental power and brain-power of women. Dr Haughton's work on *Animal Mechanics*, has given him a more than European reputation.

(A) BRAIN.

Physiologists believe that mental vigour does not depend so much on *brain weight*, as on *brain surface*. It depends on both, as is evident from Comparative Anatomy, but more on *surface* than on *weight*. The brain weight of women is only 89 per cent. of that of men. The surface of the brain depends upon the *number* and depth of the convolutions, which vary considerably. In page 32 of my book, the mathematician whom I dissected was Judge Hargrave, who was a man of great mental vigour and energy. His brain weight is small, but the convolutions were unusually deep.

(B) MUSCULAR FORCE.

The muscular force of women is inferior to that of men, but I believe they are capable of *longer continued muscular* efforts.

Dr Macalister differs from me as to the anatomical cause of this difference, and he doubts if there be a constant difference in the muscular fibres of the sexes. I agree with him in his account of the shoulder and arm muscles, and arrangement of axis of arm, and fore arm. It is a proof from anatomy that woman was not intended to *fight*, but to carry children in her arms.

(C) EDUCATION.

My experience in educating women is derived from our class of army nurses in Sir P. Dun's Hospital. We have trained upwards of 250 soldiers' wives in physiology, nurse-tending and midwifery. They are trained during six months, and examined at the close for medals and prizes. My experience of them is, that they learn, and retain what they are taught, much quicker and better than an equally educated body of men. The reason of this may be their anxiety to learn, as an army nurse can earn largely for her family, especially in India and the colonies. My opinion inclines to the following: Women can learn up to a certain point, quicker and better than men, but they are not capable in brain work (as in muscle work) of the enormous efforts that men can make. To my mind a female Homer, Newton, or Aristotle, would be an impossibility.

The following note has been kindly furnished by Dr Macalister.

1st. Five observers have compared the brains of males and

females, and from many observations have deduced the following average.

Observer.	Weight of Male Brain.	Weight of Female Brain.
Tiedemann,	1380 grammes	1275 grammes.
Krause,	1570 „	1350 „
Husckke,	1424 „	1272 „
Bischoff,	1363 „	1244 „
Peacock,	1421.5 „	1247.8 „
From which the following average may be deduced,	1431 „	1277

The brains of females have also, as a rule, simpler and less variable flexures of the convolutions, and shallower involutions.

2d. The power of carrying children is not so much due to any superiority in the structure of the muscles, as to the fact, that the wider pelvis and narrower shoulders of the woman allow the burden to be more easily supported without lateral displacement of the axis of the trunk.

The micrometical observations made of male and female voluntary muscle fibre show no constant comparative fineness of the female fibres. Women are not suited for any muscular exertion, requiring at the same time the use of the shoulder muscles and precision of the movements of the hand, because of the want of continuity of the axis of the upper arm with that of the fore arm. The two axis form at the elbow an angle salient inwards, hence the difficulty that a woman always experiences in aiming a stone, in using a hammer, or in striking a blow straight forward with the fist.

In work requiring delicate manipulation, on account of education, and smaller size of fingers, women exceed men, as has been found practically in making microscopic preparations, &c.

Nothing has been done topographically as regards the accurate comparison of regions of the brain in males and females.

analysed, and a passage from Campbell's "Pleasures of Hope." [Now this looks sufficiently easy at the first glance, but it requires an amount of general information, which can rarely be acquired without many years' study, to answer the number of historical and other questions which arise out of a few lines of poetry].

SECTION VI.—Explain as you would to the first class in your school, one of the following subjects :—

1. The different forms of the predicate, and the means by which to distinguish the completion of the predicate from its extension.

2. The primary elements of a sentence, and the method by which these elements may be expanded.

3. The term complex sentence, and the different kinds of subordinate sentences.

Your answer should be illustrated by example.

What possible use can this be to girls, who are to spend their lives at a wash tub, or in a factory, or as poor men's wives? We need not give further examples.

The examinations under the Irish *Board Schools* are far more difficult. How are teachers, who receive the miserable salary of £40 a year, to provide themselves with the extensive libraries that would be required to illustrate the subjects in the lesson books, and to enable them to answer the complicate questions that are framed on almost every sentence?

"fire-damp," and explain the manner in which each is formed.

3. Quote Sir James E. Tennant's description of the pearl oysters taken in the Bay of Tamblegam near Trincomalee; and name the purposes for which the small pearls found in them are used.

4. Write out four verses of the poem entitled "Sand of the Desert in an Hour-glass," and say by whom it was written.

GEOGRAPHY.—1. Humboldt states that casks filled with palm oil, the remains of a cargo of an English shipwreck off Cape Lopez, drifted to Scotland: give a full explanation of this strange fact, and describe the course over which those casks are supposed to have passed.

2. Where are the following seaports situated:—Bahia, Muscat, Pernambuco, Pensacola, Amoy, Patras, Mangasaki? Specify the chief articles of commerce likely to be brought from them to the United Kingdom.

HISTORY.—1. By whom was the Union of Calmar affected? When was this Union broken? and what were the political consequences?

2. What dispute was finally settled at the peace of Aix-la-Chapelle, and in whose favour? What was the Pragmatic Sanction?

IV.

On the Employment of Women in the Medical Profession.

There has been so much angry discussion on this subject, that we fear it has not been considered with

by attending the Rajah's wife, for which purpose she learned Hindostanee.

The difficulty ladies find in devoting themselves to the medical profession, arises from the idea that they must go through a course of instruction which would be revolting to female delicacy, but poor women must do the same; and it is said, that when ladies are trained they will teach others, so that this objection will be removed. The next difficulty is the extravagant desire of some women who wish to rank with, and compete with men—any attempt to do this must end in failure; and women would be far wiser to content themselves with a simple diploma of capacity. The practical difficulty is, that ladies would not like to undertake the menial part of such duties, and act both as nurses and medical advisers; but if they would do so in all cases of sickness, with the assistance of a servant, whom even a good nurse might require, there is no doubt they would find such an occupation munificently remunerative. The result of claiming too much will probably be the loss of all. The whole subject merits careful consideration, and should not be lightly set aside.

KENMARE PUBLICATIONS.

NEW WORKS AND NEW EDITIONS.

HISTORICAL WORKS.

THE ILLUSTRATED HISTORY OF IRELAND.

Tenth Thousand, demy 8vo, 700 pp., 10s. cloth.

"We have already introduced Miss Cusack, in a late number, to our readers as eminently the literary nun of the age: and we told them that her cell in the Convent of Poor Clares, at Kenmare, is no place of indolent repose, but a genuine place of study, a literary workshop of no common merit, as proved by her 'Life of St Patrick.' To-day we have to bring before their notice the same lady, not as a biographer, but as an historian. We do not, of course, agree with her views; but we can desire to see them fairly and fully stated, and can pardon a woman, and an Irishwoman, for giving expression to them in elegant and feeling terms. We may not agree with her politics, but we recognise in the Nun of Kenmare a writer of no mean order upon political questions, so far as they affect her country and her people."—*Illustrated Review* [London].

THE LIBERATOR.

HIS LIFE AND TIMES: POLITICAL, SOCIAL, AND RELIGIOUS.

"The finest work of a vigorous mind, a loving heart, an enthusiastic soul, and a genius matured and mellowed by exercise and training."—*Cork Examiner.*

"The style of printing and illustration is really superb. We understand that an intense rivalry exists at the other side of the Atlantic to get the advanced sheets."—*Freeman's Journal.*

"We can truly bear testimony to the ability of the author, the admirably well-conceived plan on which she treats her subject, and the artistic brilliancy of the typographical part of the work."—*Dublin Evening Post.*

"The writer is engaged in a work which will rival those of her religious predecessors who, also under the shadow of the cloister, gave to the country those chronicles by the light of which we can still live in the past."—*Catholic Times* [Liverpool].

Opinions of the Press on Miss CUSACK'S Historical Works :—

"Much of the nonsense which has been spoken and written regarding Ireland for the last few years, has arisen from ignorance of Irish history. Miss Cusack's volume will help to remove this, as well as for educational purposes."—*London Examiner.*

"Miss Cusack's work will repay a perusal."—*Evening Standard.*

"A great many points in a small compass. The narrative, though condensed, is not reduced to dryness."—*Daily News.*

"Moderate, clear, and purposeful."—*Daily Telegraph.*

"A very valuable book."—*Catholic Opinion.*

"The research, the care, the intelligence necessary to the production of such a work as that before us are remarkable, and Miss Cusack has demonstrated that she possesses the highest capacity for works of this kind. We are sure that amongst the many student's histories now published, Miss Cusack's 'History of Ireland' will deservedly occupy a high place."—*Civil Service Gazette.*

"A very useful and desirable work."—*Literary World.*

"This lady has contributed more than one book of note to our libraries, one of which, a 'Life of St Patrick,' we lately reviewed at length. The present volume is one which will not lower her literary character. As a compilation it is terse and well constructed, and in that part of the history which deals with the action of William of Orange in Ireland she is far more generous in her tone than could have been expected."—*Church Times.*

In the Press, to be Published by Subscription, in Two Volumes, crown 8vo, price 20s. each Volume,

THE TRIAS THAUMATURGUS:

ST PATRICK, ST BRIDGET, AND ST COLUMBA.

The value and importance of this work to antiquarians and hagiographers can scarcely be over-estimated. It will contain well-authenticated and important documents of the fourth, fifth, and sixth centuries, which throw a flood of light not only upon the histories of the Saints of that age, but also upon liturgical Uses and Ecclesiastical customs.

The greater number of these MS. are written in Celtic, which can only be translated by Celtic scholars. The writer has had the assistance of some of the most eminent philologists of the day in preparing this work for the press. The antiquity of these documents has been fully admitted by the late Rev. Dr Todd, Senior Fellow of Trinity College, Dublin. The writer has obtained great assistance from the Rev. T. O'Mahony, Professor of Irish in that University, and from the Librarian of the Bodleian Library, Oxford, in the collation of manuscripts.

Opinions of the press on the work already published, "The Life of St Patrick," which will form a large part of the present volumes :—

"Most touchingly and beautiful is every detail in his important life dealt with in this volume. It is thoroughly Christian from beginning to end. It aims to be a standard work on the subject, and those aims are justly and deservedly satisfied. Learning, investigation, patience, careful criticism, and hearty devotion have all combined to render this book full of value. The style is pleasing, the information sound, and the conclusions solid and just."—*The Church Herald.*

"It is this Life, never before fully written for modern readers, that Miss Cusack, the nun whose fame as an authoress now stands almost too high for encomium, has undertaken to recount. The execution has been a wonderful success. For all that a graceful and flowing pen could do in giving expression to the results of unwearied diligence we were prepared, but we own we were astonished at the extent of this lady's scholarship."—*Irish Times.*

"Miss Cusack has devoted herself heart and soul to works of charity and mercy, and who has been able to combine with those works a devotion to the Muse of history and of facts which we do not often see realised except in such persons as Miss Strickland, Mrs Everett Green, and Mrs Cowden Clarke. Miss Cusack is not overstating her case when she claims for herself the credit of having written the first life of the great 'Apostle of Ireland' which has 'given full details of his acts and missionary labours,' as it is certainly the first in which a real practical use has been made of the materials at hand."—*Illustrated Review* [London].

"As a literary work it can scarcely be lauded too highly. Every source of information has been thoroughly exhausted and collated, so that in the line of research it is complete. The theological views and reflections which are occasionally called forth by the subject, are so lucidly stated as to be clear to every intelligence, while at the same time rendered highly interesting by a fascinating style."—*The Morning Star* [New Orleans, United States].

NED RUSHEEN:

A TALE.

Beautifully Illustrated and handsomely bound, 6s.

"Told with great vigour. Almost as sensational as the best novel of the day."—*Westminster Gazette.*

A HISTORY OF THE KINGDOM OF KERRY.

8vo. Illustrated with Wood Engravings of Remarkable Sites and Antiquities. On Toned Paper, 20s. cloth lettered.

"Kerry has found a competent historian in Miss Cusack. . . . This work is very creditable to the zeal, scholarship, and industry of the author."—*The Athenæum.*

A NUN'S ADVICE TO HER GIRLS. 2s. 6d.

THE BOOK OF THE BLESSED ONES. 4s. 6d.

THE SPIRIT OF ST GERTRUDE; or, The Love of the Heart of Jesus to His Creatures. 2s. 6d.

Second Edition.

"It will not be easy for us soon to reckon up all that we owe to the labours of the 'Nun of Kenmare.' We have expressed our gratitude to her on a former occasion, and we are happy to find our debt is rapidly increasing. But, indeed, after the letter of congratulation from our Holy Father, Pope Pius IX, a copy of which is appended to the first of the volumes named above, we feel that we need say but little in eulogy of Sister Mary Francis Clare. There are a great many people, unfortunately, who will not listen to, or rather act upon advice, as our authoress has remarked. We venture to say that there is a genius for taking advice, as there is a genius for giving it: with the latter Sister Mary Francis is richly gifted. A 'Nun's Advice to her Girls' was first published in America, where it had a brilliant success. We are very glad that the writer has been induced to republish it for these Isles. It is a charming book; its advice is excellent, thoroughly practical, and conveyed in so attractive a manner that it will be read, as it has been read, with pleasure by the girls to whom it is addressed. We are glad to see how much interest is shown in it for Catholic servant girls, and we hope that it will be largely distributed amongst them and read by them. It is also pleasing to find that it is the first of a 'Series of Books for Girls and Young Women,' for if they are all as good as this, they will form a valuable series indeed. This volume is deserving of encomium for its excellent large and clear type.—*Catholic Ireland.*

"'The Book of the Blessed Ones' is a sort of Commentary on the Eight Beatitudes. The vigorous, impressive, and eminently practical writing of the 'Nun of Kenmare' is here seen at its best; strictly speaking, we have here a collection of short and thoughtful sermons—very beautiful sermons—on the various texts of Holy Scripture which describe the man who is blessed, and who is to be called 'blessed' by our Lord on the great Accounting Day."

JESUS AND JERUSALEM:

OR, THE WAY HOME.

Third Edition. Fifth Thousand. 12mo, 4s. 6d.

"An attractive book of spiritual reading for everybody—it must certainly produce an extraordinary amount of good."—*Catholic World* [New York].

"The Catholic public owe a deep debt of gratitude to Sister Mary Frances, of Kenmare, for her copious and well-written contributions to Catholic spiritual literature. The *Kenmare Series* promises to become a large and standard collection as time goes on. We rejoice to notice how from the obscure little Franciscan Convent of the West of Ireland this gentle light is steadily shining, penetrating and illuminating homes that are often sad and dark, not only in

HQ 1221 .C95 C.1
Woman's work in modern society
Stanford University Libraries
3 6105 035 606 263

HQ
1221
.C95

STANFORD UNIVERSITY LIBRARIES
CECIL H. GREEN LIBRARY
STANFORD, CALIFORNIA 94305-6004
(415) 723-1493

All books may be recalled after 7 days

DATE DUE

28D MAY 0 2 1995
MAY 0 9 1995
OCT 2 2 1997
SEP 0 2 1997 — UL